

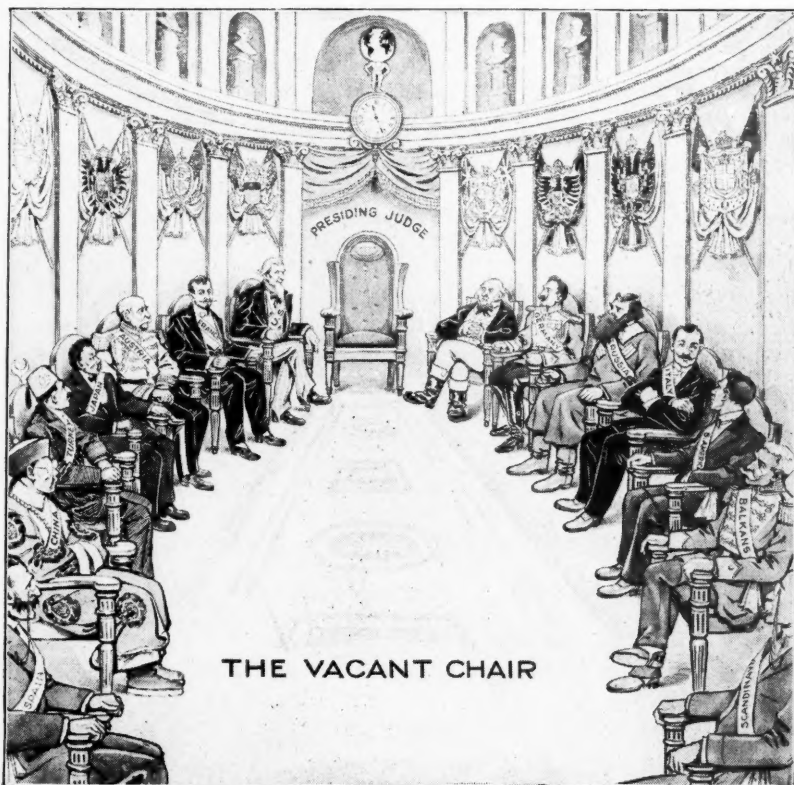
"REFORMATION TRUTH" IN NEXT ISSUE

# THE CHRISTIAN WORKERS MAGAZINE

Vol. XVIII

SEPTEMBER, 1917

No. 1



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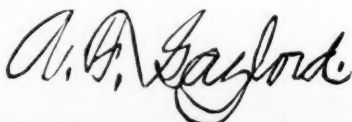
With gratitude to God, I desire to thank all those who have made possible the work of the Institute during the past year, by their prayers and gifts. The responses to our August appeal have been very encouraging thus far (Aug. 14th), and we are in hopes that enough will come in during the month to meet every need. August 9th was the closing day of the Summer Term and the 31st year of the Institute work, when 98 graduates went out from us.

In beginning a new term and a new year on the 6th of September, we are not unmindful of the difficulties and testings that may befall us, and yet with a steadfast faith in God, we appeal to our friends to uphold our hands and encourage our hearts. There are many Christians who seem unable to distinguish between spiritual and philanthropic enterprises.

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In closing I would pass on the word of Isaiah 41:6,—"They helped every one his neighbor; and every one said to his brother, Be of good courage."

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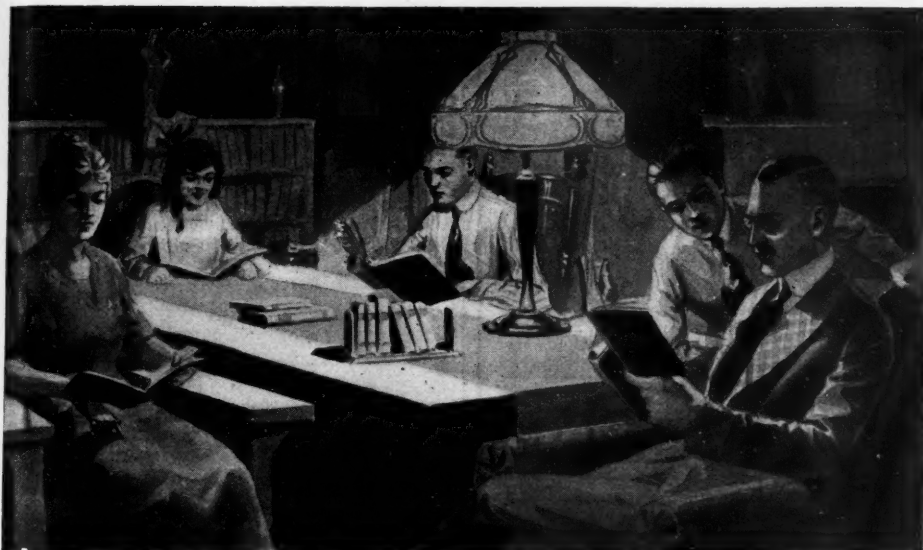
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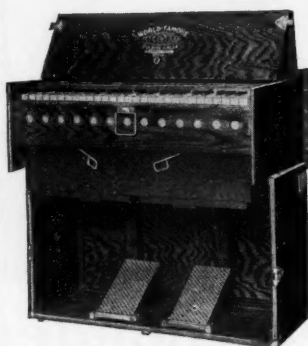
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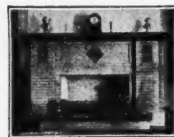
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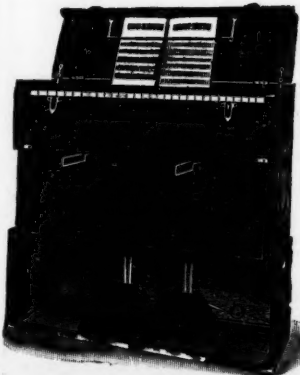
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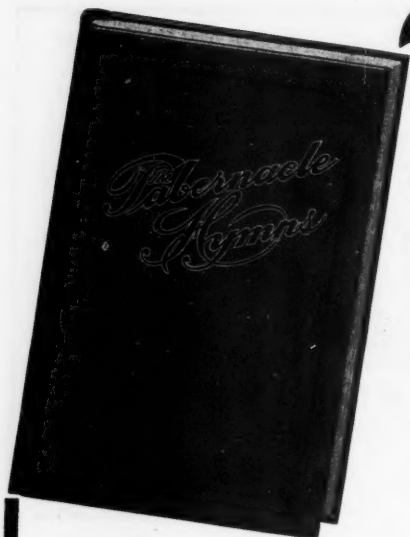
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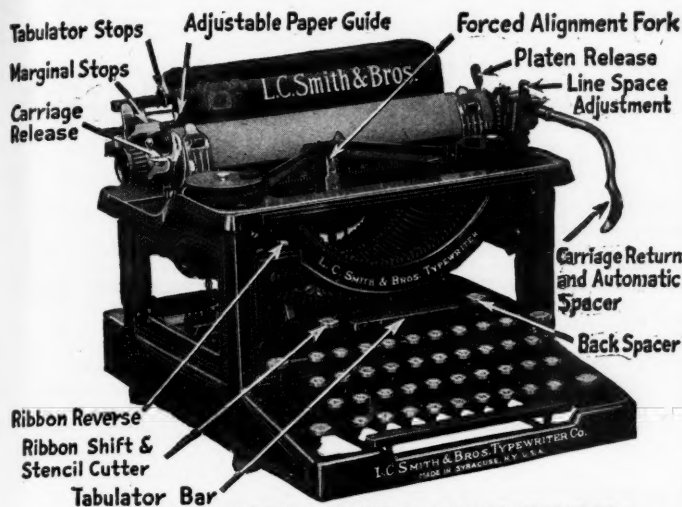
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We need your help right now to get new subscribers to The Christian Workers Magazine. We know you like the way we have endeavored to better the magazine by giving you more good articles on the Christian life, Bible teaching, etc., and we have plans for even better things in the future, if that be possible.

## But,

With the high cost of paper and printing, etc., and the general hard times on account of the high cost of living, we have had a hard time this year to keep up our subscription list, and we must appeal to our readers to come to our aid, by getting as quickly as possible a large number of new subscribers. In order to get quick results ask your friends to subscribe for four months for 50 cents and we will give to each one free, a copy of the July number (while they last) with Dr. Gray's article on "What the Bible Teaches About War," and a free copy of "The Battle of Armageddon." All for 50 cents.

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## In OCTOBER NUMBER

we will have two articles on Luther and the Reformation Period. These should be in the hands of every Christian.

### THE CHRISTIAN WORKERS MAGAZINE

163 Institute Place, CHICAGO, ILL.

# Two Million Jews!

2,000,000 Jews in Greater New York! Amid the seething caldron of Socialism, Anarchy and Atheism, many are becoming Godless, and are drifting far from the moorings of the forefathers. They are God's people! Shall we let them drift?

The Williamsburg Mission to the Jews is presenting to these Jews the Messiah, the Lord Jesus Christ. We need your help, your prayers, as well as your money. We know you have many appeals, but can you as a child of God withhold the Gospel from those who are the very brethren of the Lord Jesus Christ? Our Mission receives no assistance from the Mission Boards of the great denominations. Ought we not to receive your personal help?

Your gift for the regular work will be most welcome, be it one dollar or a thousand. Won't you count this as a personal invitation to co-work with us in this ministry to God's ancient people? Don't turn a deaf ear to Israel's need! "The Chosen People" and other literature is sent to all contributors, of course.

**Write Today — Now!**

## Williamsburg Mission to the Jews

Station A

Brooklyn, N. Y.

# THE Christian Workers Magazine

September, 1917

## Editorial Notes

"I am not ashamed of the gospel; for it is the power of God unto salvation to every one that believeth." Romans 1:16.

A Christian worker in a county jail and workhouse in Indiana, recently acknowledged the receipt of a quantity of books from the Bible Institute Colportage Association of this city, and related the

**Cut From the Loaf** following:

"We could tell you of many instances in which men are saved in the services. One who had prepared a perjured defense was convicted of sin, and arose and asked for prayer. Against the advice of his attorney he pleaded guilty and received a two years' sentence. So well did he conduct himself, and such a power for good was he among the other prisoners, that the superintendent recommended him for executive clemency at the end of the first year. He received a full pardon, and for the last fifteen months while traveling over the country as a steeple jack, he is preaching on the street corners and everywhere the Saviour he found in the jail.

"Two years ago a young man in a drunken rage committed murder and was tried and sentenced for life. At one of the meetings in the jail, before he was taken to the states prison, he was saved by grace. Subsequently he became a model prisoner, gained the confidence of the officials and became a personal attendant of the warden, living a true and honest Christian life. His letters to his mother were full of hope and love in Christ. A month ago he was taken ill one day and died on the following day, and after his death his mother received a letter from him assuring her that he was saved to the uttermost.

"In our seven years of service here we have ministered to condemned men and seen them depart from the jail to the place of execution filled with the praises of the Son of God."



In an issue devoted to the cause of Christian work and Christian workers we can do no better editorially, than to quote the fol-

**John Wanamaker  
as a Christian  
Worker**

lowing letter of Mr. John Wanamaker, the distinguished merchant, political leader and philanthropist.

The director of the Sunday-school course of the Moody Bible Institute put to him a question to which he answered:

"I am often asked 'Why I keep up my interest in church and Sunday-school work.'

"With the same amount of reason I might be asked, 'Why do I eat or why do I sleep?'

"Because I find one is just as necessary to my well-being as the other. I could eat well and sleep well and yet be a very miserable man without the spiritual uplift that comes only from an attendance upon the divine ordinances.

"I have grown up from young manhood into mature life, along with hundreds of members of the church and Sunday-school, and I count it one of the great privileges of my life to touch shoulders with the earnest Christian men, who are diligent in business, fervent in spirit, serving the Lord.

"I have made it the rule of my life to be in my regular place each Lord's Day when in health and in the country. Thus by example, to encourage every officer and member of the Sunday-school with the importance of regular attendance and always being on time.

"The man in business life who ignores the Bible and its teachings, is casting aside the most important thing for the things of minor importance and taking the risks which such unbusinesslike undertakings incur.

"Very truly yours,  
"JOHN WANAMAKER."



Can our readers surmise to whom this opprobrious name is attached? None other than He who made heaven and earth, and who said,

"Thou shalt have none other gods before me." And it is attached to Him because He presumed to say that.

And who attached it? That

**A  
"Bickering  
Monopolist"**



supreme person, H. G. Wells, the noted English writer of fiction, political economy, religion and some other things. His latest book is on "God," of whom he conceives as a **finite**, not an infinite being. A generous, not a jealous God, "the very antithesis of that bickering monopolist who 'will have none other gods before me.'" He admits that his god is neither all-wise, all-powerful, nor omnipresent, but nevertheless he believes him to be the god of the modern world, "crystallizing out of the intellectual, social and spiritual confusions of the present."

We agree with him. That is, we agree with the declaration in the last sentence. His god is not much of a god, but more and more is he coming to be the world's god. Finite he is. He will exhibit himself some day in the person of one of whom they that fear the Lord have been warned for many centuries. That day is very near we think, but we shall not see it. By God's grace we shall be caught up to meet the Lord in the air. Then shall that wicked one be revealed whose mouth, like some of his present-day prophets, speaketh great things, and especially blasphemies against the Most High. But he shall suddenly be cut off, and that without remedy.

O, reader, be warned while it is today!



Former ambassador to Germany, James W. Gerard, addressed the Chicago Bar Association a while ago, and delivered an utterance startling, even among so many **Civilization** of the same character that we are **Today** hearing in these days.

He said that if the United States had not gone into this war, and if Germany had won, she would then have turned upon us, and that all the nations of Europe would have sat back and laughed! We have little doubt of the truth of this, for Mr. Gerard has had opportunities to form a judgment on the subject afforded to no other man.

But what a picture of our boasted civilization this presents! A sister nation supposed to be getting flogged, and all the others laughing at her!

Some time ago, i.e., before the war, we heard a Christian orator exclaim, "Young men! cling to the Bible, our civilization is based upon it." Doubtless, he regarded this as masterful, an argument of all-convincing power. But one wonders what he would say now.

As a matter of fact our civilization was conceived in sin and born in iniquity. In Genesis 3 we have its conception, and in Genesis 4 its birth. Civilization took form when Cain, the rationalist and the fratricide, "went out from the presence of the Lord and dwelt in the land of Nod, \* \* \* and builded a city, and

called the name of the city after the name of his son." Civilization has been "advancing" ever since until it has reached its present height.

No, christianization, and not civilization, is what this world needs and always has needed. Civilization tries to make men happy and comfortable without God, but it never can be done. It is the gospel preacher who is doing the best for human kind now and always, the man who believes the Bible is the Word of God and who is seeking to bring men back to God. Let Christian young men and women who are looking for a "career" think of this. And let others who have means to invest in the training of such men and women think of it also.



The inquiry often raised as to the reason for the Armenian atrocities at the hands of the Turks, has been answered recently by a

#### Germany and the Armenian Atrocities

German resident of Aleppo in the following way:

"The Young Turk has the European ideal of a united national state always floating before his eyes. He hopes to 'Turkify' the non-Turkish Mohammedan races—Kurds, Persians, and Arabs, by administrative methods and through Turkish education, reinforced by an appeal to their common interests as Mohammedans. The Christian nations—Armenians, Assyrians, and Greeks—alarm him by their cultural and economic superiority, and he sees in their religion an obstacle to 'Turkifying' them by peaceful means. They have, therefore, to be exterminated or converted to Mohammedanism by force."

These atrocities continue to be so wide-sweeping in their extent, and so horrible in their nature as to make us shrink from describing them in our pages. But it supprises us to learn from this German authority that his nation is responsible for them at the present time.

We are justified in speaking of him as an authority, because he is an eye-witness of what he records, and a man of sufficient intelligence and experience to record accurately what he sees, being a higher grade teacher in the German Technical School at Aleppo. His testimony is given in a pamphlet published in London, copies of which may be obtained through the George H. Doran Company, New York.

"The teaching of the Germans," is the simple Turk's explanation to everyone who asks him about the originators of these massacres, says this witness. The educated Moslems also talk in the same way. They are convinced that even though the German nation discountenances such horrors, its government is taking no steps to put a stop to them, out of

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consideration for its Turkish ally. Even the mollahs in the mosques say that it was not the Sublime Porte, but the German officers who ordered the ill-treatment and destruction of the Armenians.

The consuls are of the opinion that so far, probably about a million Armenians have perished in the massacres of the last few months, one-half of whom are women and children, who have either been murdered or have succumbed to starvation. And this witness says that it is out of the question that if the German government even seriously determined to stem the tide of destruction even at this eleventh hour, it would find it impossible to bring the Turkish government to reason. In other words, German as he is, and cautious and chastened in his utterances as he is, he squarely places the responsibility on Berlin.

Comment can accomplish little, save as it may move us to pray for this poor and afflicted people, and to cry out to the avenging God to hasten the day of His coming.

We read the other day that some of the Anglicans were for cutting out the imprecatory Psalms from their prayer-book. Surely such as these are blind leaders of the blind. If ever a generation of Christian men saw the reason and meaning of those Psalms one would think this were the time. A god who does not look down and behold such things, who does not keep them in remembrance, and who does not require them at the hand of the

wicked nations is not the God of the Bible, whom we have been worshiping, and who manifested Himself on the Cross of Jesus Christ.



A correspondent of the "Daily News" (Chicago), says that, "what we need most in America is a trained body of ministers. Ministers go to their charges book trained, but with no real knowledge of life, of human nature, and of real, everyday conditions. Before preaching, prospective ministers should go out into the world, work among people, do men's work among men, gain a knowledge of life, and when they have reached the age of 30 years or thereabouts begin their ministry. If they were to follow this course, they would better understand the truth of Scripture."

There is a lot of sense in this, and it explains in part, why Moody Bible Institute men are as much in demand as they are. Many of them are older than the average college or seminary student before they apply to the Institute for training, and this is because they already have spent some time in a business or professional career, or otherwise have rubbed up against men in a practical way. When they are graduated from the Institute and enter a theological seminary as not a few of them do, they commonly take marked rank and their after career in the pastorate registers few failures.

## Little Old World

By Mrs. L. M. Barton

Little old World, you are very queer,  
You give a hope and you give a fear,  
You give a smile and you give a tear,  
Little old World.

With every rose you give a thorn,  
A twilight drear for every dawn,  
You make us merry and yet forlorn,  
Little old World.

Little old World, you are very kind  
When in the humor and so inclined,  
Yet sterner dame 'twould be hard to find,  
Little old World.

Your smile is sought, you bestow a frown,  
Weary for rest, you give renown,  
Favors, you grant on the great rebound,  
Little old World.

Little old World, when you take the whim  
You are gracious, winsome, full of vim,  
But your cheek is withered, your eyes are dim,  
Little old World.

You would fain appear so gay and glad,  
Capriciously leading off some fad,—  
At heart you are really very sad,  
Little old World.

Little old World, though your time you fill  
With pleasure, seeking fears to still,  
The truth is out—you are old and ill—  
Little old World.

Why seek to deny the dismal claim,  
By tossing your head in proud disdain,  
What in the end do you hope to gain?  
Little old World.

Little old World, you were wondrous fair  
Before you knew sin or pain or care,—  
Your form is bent, though you're debonair,—  
Little old World.

God, knowing your peril, filled the need,—  
Plainest directions, would you but read,—  
Business—engagements—you will not heed,—  
Little old World.

Little old World—but you will not wait—  
"Wisdom, achievement,"—your ceaseless prate,  
Slumber, perhaps—though the hour is late,—  
Vain old World.

One you rejected, proud World in scorn,  
Reviled and slew—though a Prince was born,—  
Will you scorn Him in the Judgment morn?  
Sad old World!

# Let the Holy Spirit Have His Way

By Rev. Paul Rader

An address at the Revival Conference of The Moody Bible Institute, February, 1917, stenographically reported, and used by permission of The Book Stall, New York, publishers of Mr. Rader's sermons.

**L**ET me call your attention to the seventh chapter of John's Gospel, the 37th, 38th and 39th verses. "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water. But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified."

Friends, I confess to you that before this mighty stream of water, I just feel like falling down on my knees and saying: "Oh God, let it fall this afternoon." Oh, how we need the power of God! Oh, how we need the Holy Ghost in His power in the church today! I think everybody feels the need of this dynamic life of God.

As a boy I had the privilege of seeing Niagara Falls. I stood on all sides of it, and went behind it, and put on a lot of rubber and got in a sort of a boat, and went around the rapids, and came back again. It was so lovely and wet there. Then I went back home to Wyoming, and oh! it was so dry there you could spit cotton. When I got back, I thought: "Why didn't God put a Niagara out here?"

I came to a time in my life, four years ago, when I saw Niagara all right. I saw that there was something in Jesus; a great stream of eternal power and life flowing out of the heart of God, I knew it.

Let me tell you something else I found dry. I said: "Lord there is nothing in me, but sage brush, and old dried up grass, it isn't in me to love."

Oh, friends, I had resolved to do a thousand things. Every one of you could rise now and say: "Lord, I'll do so and so" and then get down on your knees and tell Him it again; but you will fail. You can't do anything of yourself, it isn't in you. But there is one thing we can resolve to do, and the glory of it is this: that while we can't take Niagara to Wyoming, we can come to Jesus and drink. It isn't by might nor by power, but by His Spirit. "If any man thirst, let him come unto me and drink." Ah, that's the difference; it is God in us, and the men and women who have learned to drink deeply, have learned to let God do His work in their hearts.

## When You Receive the Holy Spirit

Now, let me call your attention to Acts 19:2:

"Have ye received the Holy Ghost since ye believed?" I know the way some use that passage, but the correct rendering is "Did ye receive the Holy Ghost when ye believed?" "And they said unto him, We have not so much as heard whether there be any Holy Ghost." "Well," Paul says,—he was a good surgeon, he went to the right place at once: "What were you baptized to anyway?" They told him: "John's baptism." They weren't baptized unto Jesus at all!

Now, why am I saying this? For the reason that I find many Christians in the church who, when you talk to them of the witness of the Spirit, don't know anything about it. Anybody that is born from above has the witness in himself.

I think that is the thing we should insist on from the very beginning. Commence with that, and find out what they were baptized unto; how they came into the church. Did they march down the aisle and take the evangelist by the hand, and say: "No more booze for me," like one fellow did? Now what was the matter with him? Why, he had never been born from above; he didn't have any testimony for Jesus; he didn't know about the work of grace in his heart.

When you speak to a Christian audience these days, many times you get no Christian response. They didn't receive the Holy Ghost because they believed something else instead of Jesus; they were looking to the church or something else instead of having been born again, there was no spiritual work done in their lives by the Holy Ghost. Every believer in the world, that's a real believer, that has been born from above, has the Holy Ghost in his heart. Every one born from above is born of the Holy Spirit; it is the work of the Holy Spirit in his heart; a man can't call Jesus, Lord, without the Holy Spirit.

The other work that is done, is the work of God that I want to talk about this afternoon. A man has the Holy Spirit when he is born again. Paul then tells these folks about Jesus, and they are baptized in the name of the Lord Jesus; and when Paul had laid his hands upon them, the Holy Ghost came on them, and they spoke with tongues.

Well, now, somebody says: "Isn't tongues the sign of your being born again?" "Isn't tongues a wonderful sign, doesn't it signify perfection," and all that? Some of the most carnal Christians you know of in the Bible spoke with tongues. The Holy Spirit was

there, all right. The Holy Spirit comes into a man's heart when he believes in Jesus Christ and the work that Jesus came to do. Those Corinthian Christians had wonderful gifts from the Holy Ghost, but Oh, the things Paul had to say to some of those folks! He could tell,—and you can when you commence to talk with folks, whether they are filled with the Holy Spirit, and those folks were filled with anything but the Holy Spirit.

The Holy Spirit is in the heart of each believer; but some believers instead of walking in the Spirit go the other way, walk in the flesh, and do not lay everything on God's altar. What God wants us to do is to completely surrender ourselves to His Blessed Holy Spirit.

I say to you that the great incentive and hunger in my life for all that God had for me, when I was fighting the thing through, this great hunger came because I knew He could satisfy it. And I said: "By God's grace, He is going to have everything that I am, and that I have." I said to God: "Lord, this blessed Spirit that is yours, can have full right of way within my heart; and whatever you say, I'll do it." Then, I knew the difference between the Holy Spirit in regeneration and the Holy Spirit in His fullness.

God this afternoon wants you to have Him in His fullness. God says to us that the flesh hinders the Spirit—that is the thing that has to be dealt with. The Spirit is very tender; I have found that out. The most tender thing in this world, is the Spirit. There isn't a woman with a tenderer disposition, than the Holy Ghost. The Holy Ghost will never knock a man down to give him the fullness; He is sweet, loving, compassionate, tender, in everything. Don't let the devil deceive you, or interrupt you. The hunger you have for God this afternoon, the Holy Ghost has given you; that hunger is the thing He has created. Maybe He has allowed darkness to come so that you would want the light. He wants you to see the thing that's wrong and to put it aside that He might have full right of way in your life; He is very tender. The Holy Spirit hungers to come in in all of His fullness into your life.

#### How the Holy Spirit Is Grieved

Let us look at the thirtieth verse of the fourth chapter of Ephesians: "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." "Grieve not the Holy Spirit"—He is talking now to folks who are sealed with the Holy Spirit; what else does he say? "Let all bitterness and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice; and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you."

That's the negative side; that's the thing God says is in the way. How can I be filled with the Holy Spirit this afternoon if I don't love the men on this platform? If there is any spirit of bitterness in my heart, how can this blessed Spirit of God fill my heart and give me the things of glory and of heaven?

Perhaps you say: "No, I won't forgive him." "Won't you? Won't you?" Oh, I am so glad He is in there, pleading and pleading in our hearts. I am so glad He pleaded with me till one day I said: "Yes, I will. I am willing to do it."

Some of you are fighting a battle in your life. Without this blessed Spirit, you can not do it. You do not have a joyous peace; you have to drive yourself to do things, and resolve and make yourself do them. Oh, how much better if you could say: "I am going to let Him do it. He can have the whole temple to use as He pleases. Lord, I am yours, just use me as you want to."

Now, I am talking on the negative side. If I can help just one person this afternoon to live under the power of the Holy Spirit, to be used of God, I will be as happy as a king. Just let Him be the Niagara in your life. I'm not putting you under the law, to give up this thing, and to give up that thing. No! I believe I have to confess before God that He talked to me about one thing in my life about a thousand times, and when the final issue came, His sweet, blessed tender finger was pointing out that thing in my life. And I finally said "Yes" to Him, and did what He wanted me to do.

Whatever He says unto you, do it. He says: "Grieve not the Holy Spirit" and you grieve Him by not obeying Him. In another place He says: "Don't quench the Holy Spirit" (1 Thess. 5:19). Don't put out the fire. Some of you would have to admit that the best time you ever had with God was the first week you were saved. The greatest joy, the most fire, the most compassion for souls you ever knew, were all in the first hours and days of your conversion. Now why? Do I have to say that the Holy Ghost hasn't anything better for me, in joy, in power, in living, than I knew during the first hours I was saved? If you don't quench His Spirit, He will go on, and lead you into the fullness of God, and the understanding of the things of the Spirit, that are deeper than anything you ever knew.

Don't put the fire out. I don't know what you did to put the fire out. You had your own ambitions, and the fire went out. You wanted to be a big somebody, instead of letting God work in you. Well, don't let me accuse you now, that's not my business.

When you were first converted, you had compassion for souls; you couldn't sleep; you would get up out of your sleep to talk to a

soul. Why aren't you like that now? You quenched the Spirit. If His Spirit is in you, in His fulness, you won't have to do any resolving, you will be led by Him.

What did you do to quench the Spirit? What did you get your eyes on? Maybe it was just some little thing. Friends, if you ask men that have been wonderfully led of the Spirit of God how they quenched the Spirit, they will tell you of just little things upon which the great issue depended. If you read the lives of men who trusted God, you will find that little things were there that made a great big difference.

Can God, from this afternoon on, trust you to carry out orders? Surely we should not hunger for anything better than to be bossed from heaven and managed by this blessed third person of the Trinity.

"Quench not the Spirit." You can quench Him by not allowing Him to burn up the dross in you, and put His finger upon certain things He doesn't want in your life. Some of you think that I mean by quenching the Spirit, that you won't shout every time. Some of you put it on that kind of a level. You can quench the Spirit by not allowing Him to burn up what He puts His finger on; when you say: "You can't put that thing out of my life." Friend, don't resist Him this afternoon. I know a preacher who wouldn't let the Holy Ghost put a certain thing out of his life, and today he is out of the ministry.

### The Story of Henry Traverse

One fellow came into a certain mission one night and having heard the gospel, accepted the Lord Jesus Christ as his Saviour. He was attending the University at the time. He used to meet with them on their club nights, and play the piano for them in their meetings, and all that sort of thing. After his conversion, he went to them and said: "Fellows, it's all over now; I have taken Jesus, and I am going to use my time for Him now." He had been giving them pretty much of his time. He told his mother all about it, and oh, how glad she was.

One day one of the boys came to him and said: "We have got to have you on Friday night." "What for?" "Oh, we're having something different, this isn't anything low, all you have to do is to play the old fashioned songs, such as 'My Old Kentucky Home' and the rest of them;" and he said: "All right, I'll do it." And immediately, after his consent to do that, the Spirit was grieved, and he knew it. And he said to himself: "What is the use of being a fanatic, the Lord knows all about it, anyhow; I'll get somebody else for the mission on Friday night." So he fixed it up with one of the fellows to come over and preach for that evening.

Oh, I'm so glad the Holy Ghost is faithful to us. He will appeal, He will plead, He will

talk to us. He kept talking and pleading to this fellow not to go over with the boys, but he said: "I've got someone else to take my place at the mission; my playing for the boys just this once won't make any difference."

Friday evening came, and he went to his room and put on his dress clothes. His mother met him at the door, just as he was going out, and wanted to know where he was going all fixed up in those togs, and he just wanted to slip out, with an evasive answer. Did you ever notice how you want to avoid people who are in the Spirit, when you are not? It's like meeting folks that you owe money to,—you don't like to be around them.

Well, he just shot down to the door, he didn't care to talk to mother. But when he got to the door there was a hand on it, and his mother said: "Where are you going?"

"Mother, I'm going to a meeting."

"That's all right, but just wait a minute. Don't be so excited over it. You will enjoy it, I suppose."

"Oh, mother, I'm in a hurry, don't talk so much now."

That was the worst thing she could have said, you know, to suggest that he would enjoy it. Well, he got out, and got on a car, and away he went; and all the time he was going, he felt like going back to the mission.

He had such an awful time of it in his heart, that he said: "I don't care what happens, I'm going to have peace in my heart, and there is only one way to get it." And he got off that car, took another and made his way back to the mission.

While he was in the car going back, the devil said: "Don't you think you're a fool; look at yourself in those dress clothes, what will the folks think of you? Why, you'll just make an awful fool of yourself."

Then he lifted his head, and said: "Lord, I may not have much brains, but I think I'm minding you, and that's why I am going back."

Well, he got to the mission, and he found that the fellows who had promised to come, both the fellow who said he would do the preaching, and the fellow who was to have played the piano, hadn't showed up, and he had to do the whole thing; take charge of the music and do the preaching too. He got up in front of those bums, and said: "I have got my text and my whole sermon this evening in the suit I have on," and he preached his first sermon.

That fellow was Harry Traverse. Friends, it's a simple thing to let the Holy Ghost have His way with you. I can't go on to tell you the rest of my message, but I beg of you this: If you are grieving the Spirit, stop it now. Say, "Lord, have Thine own way." Don't get under law, but just let Him have His way about you. Let the Holy Ghost control you; He is a wonderful Niagara.

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# The Mission of the Soul-Winner

By "Mel" Trotter

An address at the Revival Conference of The Moody Bible Institute, February, 1917, stenographically reported.

**I** AM mighty glad to be here among my friends; it seems like old times.

I remember hearing D. L. Moody preach on Daniel 12:3: "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever," and if you ever heard him speak on that text you know what he said.

He kept continually looking and pointing at me. After the meeting was over he came over to me,—that was very kind of him—and put his arms around me, an old bum like me, and said: "Boy, you can shine, too." He cried, and I cried, too. That did me so much good, and I said: "God helping me, I will shine."

After Jesus saved me, I went to the Pacific Garden Mission for nearly three years and tended the doors. I loved that work because I always got them first handed.

For two years after I was converted, a little over, perhaps, I never read a newspaper, but studied the Word of God under the men of the Moody Bible Institute. I read nothing but the New Testament, and every day I learned a verse, so that I could quote it correctly according to the King James Version.

As I went along, I found that the thing the Lord wanted me to do was to work among these men, who were what I once was,—in the rescue missions. And that is what I have been doing, telling them of Jesus. And I'm not doing it because I want to run for office, nor because I want to get married; I am well married, and Mrs. Trotter still lives, and she is a splendid woman.

Well, I went into this work determined by God's help to do the thing He wanted me to do, the thing nearest at hand. Whenever I met a man who needed a friend, my business was to lead him to Jesus Christ. I think that's the biggest job God ever gave a man to do, to stand between a God who can save, and a sinner who needs saving. I would rather have it, though, than any other job you could give me.

I was called, as you know, to Grand Rapids, Mich.; and we simply trusted the Lord for the money, and for the souls and everything else. Some of those dear converts have turned out to be splendid men; some of them have gone to glory now, like Silloway; I believe he is talking to Jesus today, if it's possible. He went out to preach once, and he began to talk on the first chapter of the book of John, and he said, "John the Baptist ought

to know what he was talking about, because he wrote this book!" Well, he didn't know everything, and perhaps he didn't know everything he should have known, but he did know how to lead a man to Jesus Christ; he had only one message, and that was the thing they needed.

## A Secret Chamber of His Life

In my short experience in mission work, I have had to do with some sixty-seven of them. I am trying to finance about forty-six of them in the country now. Maybe I could say something that would help you a bit. Don't get so busy that you forget the job God called you to do. Don't open so many missions and attend so many conferences that you forget the job God gave you to do.

When I was stricken with an apparently incurable disease, I could have asked a good many questions of my Lord, because I seemed to be busier right at that particular time than I had ever been in all my life. I thought I was doing the best thing I had ever done before. I was financing missions, and doing a certain amount of work that God wanted done, and I seemed to be helping souls to Christ. I could stand and preach to crowds, and they apparently responded; and I didn't know I had lost that touch with the lost. Little did I dream I was getting away from that thing of putting my arm around a bum, and bringing him to Jesus, like Harry Monroe put his arm around me and loved me to Jesus, when I was an old miserable bum, not even properly clothed.

Well, when I got into trouble, of course, I wrote to the Moody Bible Institute and to the Moody Church, and you folks prayed much about my body, and when I discovered after three careful examinations that I had cancer, the only thing to do I thought was to go to see Dr. Kelly. And I did, and for seven months my face never quit burning, from the radium.

About a year ago last November, they thought I was dying. I was lying there on my bed, and I could hear them talking about noon time, I heard everything they said, although my eyes were closed; I could hear them say: "Fifty-four; now we can't find it at all; fifty-two."

They were watching and talking altogether too loud for a fellow as conscious as I was. And I faced that thing. "I don't believe I am afraid to die," I said to myself. I have always considered the Bible so true that if I would die, I would be in the presence of my Lord. "Absent from the body, present with

the Lord." I have been so homesick to see Jesus that that wouldn't have bothered me a bit. But I saw a man across the street crying; his clothing was awful, he was filthy, and in awful condition.

A wonderful thing, that was to me—that man was standing there, and I could see him as plainly as I can see you. An officer came along, spoke to him, and told him not to stand there crying and acting up the way he did, but to move along. The man said: "Officer, there's a man across the street that owes me something, and if he pays me, I'll be as decent as he is, and I can take care of my family too, the same as he does." The officer said: "Why, you're mistaken, Mel Trotter lives over there, and he doesn't owe anybody." "Yes he does, he owes me, and if he'd pay me what he owes me, I could pay my debts, and be respectable like other folks. Somebody gave him something for me, and he has refused to bring it to me."

Then I said: "All right, Lord." And they thought I was speaking to them. I wasn't talking to my wife, nor to anybody else, but to the Lord. I knew then that I was going to be restored. I had a chance to see souls then in the eyes of Jesus Christ. I saw what Jesus paid for these old "bums."

Let me witness to you that, when the Holy Ghost gets hold of your life, and the love of God is shed abroad in your heart, then you will see what Jesus thinks of these men, and what He paid for them; you will see Jesus in them.

I never can find Him so near as when I find some poor life that needs Him. He was always going to some out of the way place in order to help someone who needed Him. He went through Jerusalem that He might help that man at the pool. If you want to find Jesus, you will find Him where the need is. You better go down where the needy are, because that's where He went, and goes.

But don't forget your prayer closet; meet Jesus there. The only way you can win souls is to first of all be a Christian yourself. If you have seen Jesus, it won't be hard to bring somebody else to Him. If you know Him, it's easy to introduce Him to somebody else. It's mighty hard to introduce Him if you don't know Him yourself. If you are to be a soul winner, you have got to be a Christian out and out. You can tell a Christian by this: "If you have passed from death unto life, you love the brethren."

I believe with all my heart that Jesus saved me for no other thing than to go out and rescue the perishing. It makes you want to see others saved, when you get a vision of Him. If you see Him as He is, you will want others to know Him, too.

#### **The Prosperous Need the Savior**

At our Conference just a short time ago,

when Mr. Rader was up at our town, speaking for us, we got a wonderful vision of the need of these men. We had to close the doors at six o'clock, and two or three nights we started before six because we couldn't take care of the crowd. As Mr. Rader would preach, men all over the building began to feel their need of the Lord Jesus, and one night we had the president of one of the big banks at the altar, and at another night, the vice-president. They were under conviction of sin, and the Holy Ghost got to working along that line. I want to tell you those men need Jesus just as much as any bum in the Pacific Garden Mission.

Before we closed the conference, some five or six hundred men and women declared themselves out and out for Jesus Christ. Men began to call me up on the 'phone, and ask me to come down to their offices. "I want to ask you something about what that man said last night. Do you believe so and so?"

When a man started out that way, I knew he was under conviction, and needed Jesus, and I began along that line, and the first thing we knew we were leading souls to Christ in the offices of our prominent business men.

When we put ourselves in the hands of God He will send us everywhere, and men will be ready for your message, when it comes, and you needn't be afraid to point them to Jesus, for He is able to save them from sin.

It is wonderful what He will do for a fellow. The goodness of God overwhelms me; the love of Jesus Christ breaks my heart; it grows on me until I don't know what to do hardly. He grows so much more precious to me every day, that I have only one thought in this world,—that I may walk and talk with Him, and do His will.

I always thought I could win souls for Him, but the question has been coming the last few days, in a very strange way: "Are you willing not to win souls for Him, if it is His will? Are you willing to lie down?" Did you ever face that, beloved? Are you willing to not win them, if that's His will? Are you ready now to resign your position? "I haven't any money," you say—neither have I. Are you willing to resign and quit doing things, and just trust Me? Supposing I don't want you to do these things, are you willing to give them up? Is your heart ready to say: "Yes, Lord, anything, anywhere, any time, as long as it's with Thee?" When you get to that place, He has His own way.

I tell you, it's wonderful to serve Christ, to know His will. Since I am on my feet again, I am willing to say with all my heart: "Thy will, not mine, be done." Walk in the light, as He gives you the light. Turn your face to God like a flint, and say: "As for me and for my house, we will serve the Lord."



# The Duty and the Worth of Prayer

By Rev. R. A. Torrey, D. D.

An address at the Revival Conference of The Moody Bible Institute, February, 1917, stenographically reported.

**W**HEN Dr. Gray asked me if I would take charge of the prayer hour, I was very glad to say "Yes." I would rather have it than all the other hours put together. I think if God has given to me any special message it has been to call people to prayer. I believe there have been thousands and tens of thousands of people definitely saved in answer to prayer.

Will you turn to Colossians 4:2? "Continue steadfastly in prayer, watching therein with thanksgiving." Here is a very definite command to God's believing children, not merely to pray, but to continue steadfastly in prayer; praying day after day, week after week, month after month, making praying our business. I think that praying is the chief business of the Christian, at least of the Christian worker. You know we have a way of contrasting prayer and work; we say of one Christian: "He is a praying Christian"; and of another: "He is a working Christian." Well, I want to tell you that prayer is the hardest work we can do; and if we pray as we ought, it is a work that takes more out of us—it is the most exhausting work that an intelligent Christian can engage in. It is not merely a matter of privilege, but of command; not merely that we are to pray occasionally, but to pray steadfastly.

First Thessalonians 5:17: "Pray without ceasing." That doesn't mean, of course, that we are to be praying every minute, but that when we start prayer, we are to keep it up. So many people pray and pray, and then quit; the command is to keep it up. How long? Till the Lord comes.

James 5:16: "Confess your faults one to another, and pray one for another." We are commanded to pray for one another; not merely is it a privilege for us to do so, but we are commanded to do so. Believers in Christ are commanded to continue steadfastly in prayer; and if we don't, we are disobeying God. The Christian who doesn't spend much time in prayer, is disobeying God, just as much as the man who steals, or commits adultery, or murders. The same God who said: "Thou shalt not commit adultery, thou shalt not steal," also said: "Continue steadfastly in prayer." One is a commandment just as much as the other; and you are a sinner if you don't keep the commandment; you are disobeying God; you are a rebel against God if you don't spend much time in prayer.

Luke 18:1: "And He spake a parable unto them to this end, that men ought always to

pray, and not to faint"; "ought always"—not "may," but "ought." And the word there in the Greek is emphatic; it is the strongest word there is indicating obligation. "Men ought always to pray."

Now a passage from the Old Testament. First Chronicles 16:11: "Seek the Lord and his strength, seek his face continually." Another passage from the New Testament, First Timothy 2:8: "I will therefore that men pray everywhere."

These are enough for us to know that God commands the believer to continue steadfastly in prayer; and if we do not do it, we are definitely disobeying God.

I once heard an evangelist, at the opening of a large campaign, say that he was so busy, he had so many duties to attend to he really didn't find time to pray. "Often when I close the day," he said, "I have not time to kneel down, but I just say: 'Oh God, Thou knowest it is all right between me and thee' and fall asleep."

I went out of that meeting with a sad heart. Any man who even lets Christian work crowd out prayer is disobeying God.

When that man left town, the ministers agreed that the kindest thing they could do about the meetings was to say nothing about them. There was nothing accomplished. That is a temptation that comes to one who gets a large hearing in Christian work.

## How to Get Things from God

The second thought I wish to give you, is that prayer is God's appointed way of obtaining things, Matthew 7:7-11: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. Or what man is there of you, whom if his son ask bread will he give him a stone? Or if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him."

Luke 11:13: "If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?"

Mark 9:28, 29: "And when he was come into the house, his disciples asked him privately, How is it that we could not cast it out? And he said unto them, This can come

by nothing save by prayer." Why was it they could not cast the demon out? Because that kind only came out by prayer, and they hadn't been praying as they ought. Why is it we can't cast out the devil in the name of the Lord? Simply because we haven't been on our knees and faces before God as we ought to. Prayer is God's appointed way of getting things.

I want to give you another thought closely related to it. You will find it in James 4:2: "Ye kill, and desire to have, and cannot obtain; ye fight and war, yet ye have not, because ye ask not." Here is the most strenuous activity put forth to obtain things: "Ye kill, and desire to have, and cannot obtain; ye fight and war" and yet are getting nothing. "Ye have not because ye ask not." The reason why we don't have the things that we most earnestly desire, is because we don't ask, we don't pray for them. That is the secret of our lack, temporal and spiritual,—neglect of prayer. That is the secret of the poverty and powerlessness of the average Christian, of the average minister, and the average church. Why haven't you more victory in your life, more victory over sin? **Neglect of prayer.** Why is it that Satan gets the victory over you? **Neglect of prayer.** There is only one reason. "Ye have not because ye ask not."

Why is it that I as a Sunday-school teacher have not more power in teaching the Word to my class? Why are there so few conversions in my class? **Neglect of prayer.** Why do we see so few revivals? You say conditions are changed. No! Believers are changed. We don't pray as we used to. Praying in a great many circles has come to be a forgotten art. We can get up a great evangelistic campaign; we can put out a lot of advertising. Moody didn't know anything about advertising; he didn't know how to organize a campaign. His campaigns were nothing compared to the campaigns now-a-days, so far as the organization is concerned. He didn't know anything about having a shop worker, and a worker for the high schools, and a singer, and a pianist, and an assistant singer, and a whole crowd of twenty to fifty helpers along with him. He didn't know how to work the newspapers,—he didn't have to, they went without working. We could give Moody some points on a great many of these things, but there was something D. L. Moody did know. **He knew how to pray.**

Finney didn't even have a Sankey with him; he went absolutely alone, as far as human helpers were concerned, but I tell you he moved the world. In one meeting in Rochester, when he gave out the invitation, there came down the aisle the Chief Justice of the Court of Appeals of New York City, and pretty much every lawyer in Rochester fol-

lowed him. That meeting in Rochester was some meeting, and yet he didn't even have an organist with him. John Livingston preached where they sang nothing but "Psalms," and they didn't even have an organ, but there were five hundred people who definitely dated their conversion to one morning, when he spoke to them. John Livingston knew how to pray, and he spent the whole night before that morning in prayer. D. L. Moody knew how to pray.

I have heard any number of people say: "Oh, I did love to hear D. L. Moody preach." I have heard some of his sermons more than twenty times, and I would rather hear any one of his sermons twenty times more, than I would care to hear any other man on earth preach a new sermon. D. L. Moody was indeed a great preacher, but I want to tell you that he knew better how to pray than he knew how to preach. I have forgotten many of the sermons he used to preach; but I shall never forget how sometimes he would say: "Torrey, let us pray."

### Prescription for a Revival

Now, this is a revival conference. If it is to be really a revival conference, it means a lot of praying; and if there is to be a revival in our churches when we get home, it means a lot of praying. I am firmly convinced that I have a prescription that will bring a revival to any community, any church. I have given it around the world, and a great many have taken it, and it has never failed. It is this: Let a few of God's people, they don't need to be many, get thoroughly right with God themselves,—the rest will count for nothing unless you start right there; then let them band themselves together to pray for a revival until God opens the heavens and comes down. Then let them put themselves at God's disposal to use them as He sees fit. That will bring a revival to any church, any community.

I have been in the pastorate since 1878 when I was ordained, and I have been preaching ever since. Ever since my first year in the ministry, I have been in a revival; I never had a year that I haven't had additions to the church. I have been in a revival all the time, for thirty-eight years. Some people thought I was beginning to do evangelistic work when I left this Institute to go around the world in December, 1901. We had had a revival in this church for eight or nine years before that,—and they have had it ever since, and it is going on still. And the secret of it is right there, belief of what that old Book says about prayer.

Brethren, if you are leading a defeated life, nobody is to blame but yourself, and the whole secret of it is, you are not praying enough.

If you are a failure as a Sunday-school teacher there is nobody to blame but yourself. If you are a failure as a father or mother, if your children are growing up out of Christ, you are to blame; it is the believer's privilege to have converted children.

I said that in my early ministry in Minnesota, and one of the old Methodist ministers came to me and said: "How old are you?" I said: "Twenty-seven." "How many children have you?" "Two." He said: "You'll know more about it when you get older." Well, I do know more about it; I know it's true. I have had the joy of seeing each one

of those children converted, and in Christian work. If you are not having success in evangelistic work, it is the fault of no one else but yourself. You say: "Conditions are so changed"; but God isn't changed. You say: "It is so hard for a man to get calls." Perhaps it is, human calls, but you can get divine calls, and they are better. Oh, if we believers who are here today would really believe what the Bible teaches about prayer, and get down to business, the business of praying, we would see something worth while accomplished. Let us go to God now in prayer.

## Preparedness for Christian Work

By Rev. John A. Davis

Stenographic report of an address to the students of The Moody Bible Institute.

**I** AM glad to be here this morning, and to look into your faces. It brings back to my mind twenty-five years ago, when I used to sit here and take the lectures.

I was one of the youngest students and one of the greenest ones. I went over to London while Charles Alexander and Dr. Torrey were there, and they asked me to say a few words at the meeting, and introduced me as the greenest boy that ever entered this Institute.

From time to time, I have come back here, and God has been pleased to use me in a way, and I thought this morning I would bring you something practical—something along the line of experience, that will help you in the future work.

When I was here,—perhaps some of you have had the same experience,—I sometimes felt like packing up my grip and going back home, thinking I would never amount to anything, that I never could do anything. I would hear different men speak, and think, "Oh, I can never do what they are doing, I never will be able to do anything," and then get discouraged. But God has used me. I have a great God back of me, "the same yesterday, today and forever," and I hope He may enable me to bring you a message that will help you.

I shall speak along the line of "preparedness." In getting ready for this war, and in getting ready for anything, there is a certain amount of preparedness needed, and there is no place where we need to be better prepared than in going into Christian work. If we are going to be good soldiers of Jesus Christ, we must be prepared. The victories ten, fifteen, twenty-five years from today, for each and every one of you, will be won out here, in these buildings. Little did I realize that when I was here but I realize it today.

Remember that David was never used to kill the giant until he was willing to tend sheep; and if you are not willing to tend sheep and do it faithfully, you will never be able to throw the stone that will bring down the giant. I believe little David when tending sheep, would just stand off and put up some mark, and then try to pick it with that little stone. Keeping at it until he became an expert, and then when the time came for God to use him in a wonderful way, God did use him.

O students, how many of us are doing our very best throwing stones! It is so hard, this humdrum work! Sometimes a mother will say to her daughter, "It is time now to practice." The girl will sit down at the piano and look at the clock, and fool around a little and say: "Mother, do I have to keep at this for a whole half hour?" A girl who will do that, will never be a great evangelistic player—unless God wonderfully gets hold of her heart. It is the girl who practices and puts her life into it who succeeds. I can tell you something of what a student is going to be ten years from now, by the way he does his work.

### Knowing God

First, if we are prepared to be a success in life, we must know God. How many times men and women have thought that if they only heard a certain number of lectures, and got a certain amount of training, they would be able to accomplish great things in life! But I tell you I have known some young men and women that didn't have as much training as others, but who knew God, and they brought great things to pass. The same God whose life flowed through Spurgeon, can cause His life to flow through your life, if you are willing to let Him.

We want not only to know God as a Saviour, but as a friend who walks and talks with us. O students, do you know God so that all your friends who come in contact with you say: "There is one who walks with God and knows God"?

I remember some of those times when Mr. Moody used to come here, and Dr. Torrey, and different ones, and talk about being filled with the Spirit. When a young man, I couldn't speak or pray in public at all, and I got under an apple tree one day and cried out to God: "God, take me; I yield my all to You." I had tried to consecrate myself before, but that day I meant business, and the Spirit of God anointed me for service. Not long after that I came to this Institute and began my study, and then went out into the work.

Have you been anointed with the Holy Ghost? Men anointed with the Holy Ghost instead of looking for a place, will have places looking for them. The thing for you to do is to be prepared, and if you are to be prepared, you need to know God. But if you know God, He will know you, and will know where and how to put you in the place He wants you.

#### Knowing the Bible

The second thing to know is the precious Bible. When you know the Bible and how to use it, it doesn't matter if you don't know so much about many other things. Many and many a time when I have only used the Word of God and given a practical Bible reading put into the form of an evangelistic address, I have had men come to me and say: "Mr. Davis, I would give anything in the world if I knew that book like you do. Where did you get it?" And I have told them, "Back in the Moody Bible Institute, where I sat under men who taught the Word." I have said over and over again that I wouldn't take a million dollars for what I got out of this institution when I was here. It's worth a million dollars to me and to anybody else to be able to handle the Word of God rightly, to know the Book.

If you are going to be a success in the world, you must know the Book. Spend every moment you can on the Scripture. It's a good thing to carry it in your head, but the greatest thing is to have it in your heart and life. You take any man or woman who has the Bible in their heart, and can rightly divide it and give it out to the people, and that man or woman is bound to be a success. They are the people God is honoring in these days.

#### Knowing Yourself

Then the next thing is to know yourself. Some of us are not acquainted with ourselves. We think we are, but we haven't been down on our faces before God to know what is in the depths of our hearts and lives, the pride that is there.

Do you know this morning what is in your heart? What is your great ambition? Some of you say: "I am going to be the pastor of one of the largest churches in the country." You will come down and be pastor of the smallest before you get to the largest. I have seen evangelists who have said: "I wouldn't go into a church unless I got a certain amount of money." I am tired of hearing your evangelists say they won't go anywhere unless they get a guarantee. I never but once in my life had a guarantee of any kind when I went out into the work, and then I felt as if I was chained. I said then: "This is the last." I was pastor of one church for five years, and didn't have any stated salary. Get out and prove what God can do with you and through you.

#### Knowing Others

The next thing, if we are to be well prepared, is to know others. I have seen so many failures because people failed to study others. To know people you have to study them. Do you do that? If I had my way with students after they get through school I would put them out to sell books from house to house. Give them enough to get a good meal, and then tell them to go on and either starve or make good, one of the two. I would put them to this work for six months.

The best training I ever had, before I came to this institution was behind a counter as a clerk selling goods. I learned to know people. I could tell when anyone came up, whether that person was going to buy or not. I could tell just what price he wanted to pay for a thing.

You have got to learn to know men and women. Know the congregation when you are going out to hold meetings. Some evangelists are always getting in wrong; they have talents, but they don't know how to get along with other folks. I have a friend who fails about every—well, he will win one field and lose two. He will go into a field and say: "Now, those are the sermons I used in the last field, and I had so many conversions, so I'll just use them again." He doesn't study the people and the conditions, and the first thing you know he has failed again. He is one of those men who, if anyone should write him a letter criticising him, would get up before all the people and read that thing. That's exactly what the writer of the letter would want him to do, but it's exactly the wrong thing to do. Suppose some crank writes you a letter and it cuts you to the heart. The thing for you to do is to put that in the waste paper basket and tell no one of it. You will tell more people than he could possibly do, if you read it from the platform. If you get fussed over it and begin to talk back to him from the pulpit, that's exactly what he wants you to do. Forget all about that criticism,



and forget all about that letter, and forget all about the stories that are told and pour out your message in love and tenderness.

Let me say that one should be careful when they come in touch with men and women either in a public or a private way, not to offend this one or that one. Some people are going through trials and troubles that you don't know anything about. Some of you will never be used much until you have been through trials and troubles yourselves. I know what I am talking about, for I have gone through some of them myself. I never used to have any sympathy for people who had had great losses, but I have now. The thing you and I ought to do is to bring a message of good cheer. Most everyone in these days is going through special tests. There isn't a young man or woman here this morning but what is going through some tests. Some of your hearts are nearly broken as you think of some of the troubles back home. My own mother wouldn't speak to me when I left home for the Institute. She wouldn't write to me for several weeks. The last thing she said, before I left home, was: "John, you are making the mistake of your life. It isn't in you to be a preacher." All of my friends said the same thing, but God knew my heart, and God knew my life, and I put my arm around my mother's neck, and said: "But, mother, I must obey God." Don't I know how fathers and mothers oppose students? But I want to tell you that whenever we are faithful and do what God wants us to do, He is going to give us the desires of our hearts. I thank God I was faithful and was later the means of leading father and mother out.

Unless you know men and women, how are you to reach them? If you ever preach on the subject of hell you need to preach it with that feeling: "My God, help me to save these people from going to hell." You need to preach it with tears in your eyes, for some of the people are living a kind of hell here. Sympathy for this one and that one, that's what we need.

As soon as I get through here, I am go-

ing out to call on John Dean. When I left the Institute, I stopped at Kalamazoo for three days. A student had gone over there and he wanted me to help him for a bit, and I stayed four weeks instead of three days, before I got away. That was my first campaign. John Dean was in some of my meetings, and I got close to him and encouraged him a bit. I used to say, "John, lead this meeting for me; you do this, and you do that." Then I said: "Now, I want you to pack up and get off to the Moody Institute, the Lord will supply your needs." Well, he came, and do you know where he is today? When I saw him, next to the last time, he was out in Seattle in a campaign, doing a tremendous work. Now he is the founder of this seminary out here, and I don't know how great a work they are doing there today, but when John Dean gets started, something is going to happen. There are thousands of boys and girls up and down this country waiting for somebody to help them to get started, and they will do a tremendous work for God. Oh, to know men!

### Knowing Our Work

I want to speak of one or two other things. We should know our work. What does the Lord want you to do? If the Lord has called you to be an evangelist, don't think that you know it all when you get out of this institution. I have learned from a good many of the evangelists that have done business in this country. I have attended nearly every Bible conference in this country and in England that I possibly could. I've been over to Keswick, and I was at the Welsh Revival. I've tried to learn from as many men as possible. If you are going to be an evangelist, study to get all the good points you can from every evangelist you hear, and don't think you know it all. If they run the thing differently from the way you do, why don't criticise them, let them go ahead. I can't run meetings like Billy Sunday, but I know one thing: I can let the Lord use me the way He chooses to. Let's know our work.

## The Approaching Dawn

By Rev. Herbert J. Bryce

"Let not your heart be troubled," John 14:1.

Fear not, faint heart, let His own peace be thine,

As o'er the world the night is falling fast,  
Tho' darkness come, the light will surely shine  
With greater splendor when the night is past.

This earth is His who willed it into space,  
Both sin and Satan shall be overthrown;  
The Lord must rule, who dealeth now in grace,  
And bides His time upon the Father's throne.

The Sun of Righteousness will soon appear,  
The night, far spent, is drawing to its close,  
He comes as Bridegroom for His church, so dear;

But comes in judgment on His Father's foes.

Fear not, faint heart, nor downward fix your eye,

Bid soul rejoice, and tune your lips to sing,  
Lift, lift your face in hope to yonder sky,  
Where rending cloud will soon reveal the King.

# The Nurse's Calling

By Rev. L. W. Gosnell

An Address Delivered at a Graduation of Nurses.

**F**IFTY years ago, Florence Nightingale wrote: "It seems a commonly conceived idea among men, and even among women themselves, that it requires nothing but a disappointment in love, the want of an object, a general incapacity for other things, to turn a woman into a good nurse." But we have come to a more just appreciation of the nurse's calling and may heartily congratulate young women who enter upon it.

## The Reality of Suffering

To begin with, it is based on sound views of human suffering. There are those who seem to think that by changing their philosophy they will change the experience of life. If they decide that sickness and pain are unreal, they will be no more troubled by them. But people with this philosophy can no more put their hands in the fire, sit out in zero weather in scant clothing, or swallow large doses of poison with impunity, than others can. Though they call hunger an illusion, yet they must take some of the illusion called food, else they will suffer the illusion called death. But you do not live under the incubus of such a philosophy, but recognize the reality of human sickness and pain. It is important you should do so. Pundita Ramabai, a learned Hindu woman, tells of her surprise in finding the philosophy referred to in this country, and known as Christian Science, and of the effect of this sort of belief in India. She says: "It has ruined millions of lives and caused immeasurable suffering in my land, for it is based on selfishness and knows no sympathy and compassion. You feel that when other people are starving you ought to give them something to eat, but out in India they do not feel that. They do not feel for people who are starving or being killed in war. In our late famine, our philosophers felt no compassion for sufferers and did not help the needy. For why should they help when they claimed the suffering was not real, neither were the dying children real!"

## The Use of Means

Again, the nurse's calling is scriptural in its use of means to heal the sick. We gladly recognize the place of prayer in this matter. It is true, we hardly expect public miracles now; they have been reserved for crises in the history of redemption—as at the Exodus, the inception of prophecy during apostate times in Israel, and at the inauguration of Christianity. Nevertheless, God may hear our prayers on behalf of the sick and, in-

deed, marvelous cures may be traced to His hand. How helpless, oftentimes, is the physician, and how unhappy would we be could we not cast ourselves upon God! Some, however, assert that we should never use means, but we feel the Scriptures will not bear them out. For example, Paul advised Timothy to take wine for his stomach's sake and his often infirmities, i. e., sicknesses. The passage in the Epistle of James (5:14, 15), often quoted against the use of means, seems to us rather in its favor. James says: "Is any sick among you? Let him call for the elders of the church and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins they shall be forgiven him." The word for "anoint" is, literally, "massage." We know that in the East oil is much used medicinally and an oil-massage is a common remedial agent. So that the inspired writer seems to be saying, "Pray and use means." We are prone to forget to pray for our sick, but it is scriptural, nevertheless, to use means.

Once more, the nurse's calling affords an excellent opportunity to exhibit the Spirit of Christ. True, any legitimate calling will furnish such opportunity, but it is found in a marked degree in the nurse's life. "I came not to be ministered unto but to minister," said our Lord, and the nurse may humbly echo this sentiment, for service to others is at the heart of her profession. In the "History of Nursing," by the Misses Nutting and Dock, we find a chapter on "Kaiserwerth and the Deaconess," and we are not surprised to learn that modern nursing has its roots in the same soil that brought forth the deaconess movement. Surely there is no need of submerging the spiritual in the material in this work. How fitting that they who go forth upon the field of battle, angels of mercy to the wounded and dying, wear upon their arms that hallowed symbol—a crimson cross!

## What a Nurse Is to Be

I do not know where the requirements of this high calling are better set forth than in Florence Nightingale's classic work, "Notes on Nursing."

She says: "A really good nurse must needs be of the highest class of character. It needs hardly be said that she must be (1) chaste, in the sense of the Sermon on the Mount—a good nurse should be the Sermon on the Mount herself. It should naturally seem impossible to the most unchaste to utter even



an immodest jest in her presence. Remember this great and dangerous peculiarity of nursing, and especially of hospital nursing, that it is the only case, queens not excepted, where a woman is really in charge of men."

We are emboldened, by the prime place she gives to chastity, to lay stress upon it. Some years ago I was visiting an interne in a certain hospital. He called my attention to one of the nurses and remarked, "That woman is a jewel. We may ask her to do the most repulsive or indelicate service. She never hesitates, never simpers with mock modesty, but quietly receives instructions and goes about her task. Why," he went on, enthusiastically, "the rudest doctor who comes here is reverent in her presence." Would that all nurses would thus wear the white flower of a blameless life!

She says, secondly: "A really good nurse must be truthful, and to be able to tell the truth includes attention and observation, to observe truly; memory, to remember truly; power of expression, to tell truly what one has observed truly; as well as intention to speak the truth, the whole truth, and nothing but the truth."

We are impressed with the high demands of an intellectual sort thus placed before us. Miss Nightingale herself brought to her profession large native gifts, highly trained. The following anecdote from the "Memoirs of Caroline Fox" is in point:

"June 12, 1857. Warrenton Smythe talked with great delight of Florence Nightingale. Long ago, before she went to Kaiserwerth, he and Sir Henry de la Beche dined at her father's, and Florence Nightingale sat between them. She began by drawing Sir Henry out on geology and charmed him by the boldness and breadth of her views, which were not common then. She accidentally proceeded into regions of Latin and Greek, and then our geologist had to get out of it. She was fresh from Egypt and began talking with W. Smythe about the inscriptions, etc., where he thought he could do pretty well; but when she began quoting Lepsius, the German archaeologist and Egyptologist, whom she had been studying in the original, he was in the same case as Sir Henry. When the ladies left the room, the latter said to him, 'A capital young lady, if she hadn't floored me with her Latin and Greek.'"

#### Should a Nurse Always Tell the Truth?

In this connection arises the question as to whether the nurse should always deal truthfully with her patients. We would lay down the principle that a lie is never justifiable, while recognizing that the truth may sometimes be withheld. But on this subject the words of Dr. Fisher, Superintendent of the Presbyterian Hospital of New York, deserve attention. Speaking to a class of nurses, he

said: "Be honest with your patients and their friends. Very early in the days of my private practice I learned that as a rule men and women meet the great crises of life with firmness and courage. I have witnessed a wonderful calmness and relief in a family when I had revealed that the end of the dear one was near, when suspense and dread had given place to certainty. This point of truthfulness in the face of a crisis is one where a radical difference of opinion exists. Said one of my medical acquaintances, in substance, 'When I was taking my medical course it was impressed upon me that in most critical cases it was unsafe to let the patient know his real condition, and often unwise to let the friends know it, and that when the physician's judgment so decided, any lie which would satisfy for the time being was preferable to the truth. I accepted this and for five years acted upon it. Then I changed my policy, and for fifteen years I have been truthful with my patients, and I have found it in every sense better, safer, wiser.' Help your patients and the friends to look at all contingencies from a common-sense point of view. Believe in their intelligence and the essential strength of human nature to face truth, and, brought face to face with the vital question, be honest."

Miss Nightingale insists, thirdly, that a nurse should be thinking of her patient and not of herself, "tender over his occasions."

As Shakespeare says, "To be 'nurse-like' is to be

"So kind, so duteous, so diligent,  
So tender over his occasions, true,  
So fea' (i.e. dexterous, skillful, neat)."

#### The Trying Patient an Asset

In connection with Miss Nightingale's last point, we would emphasize the fact that you deal with suffering humans, not with "cases" merely. And what discipline is needed to make you oblivious of personal wishes and only intent upon serving the sick! But your very trials may become assets. Dr. A. T. Schofield, of England, tells of two nurses who came to him declaring that if a certain trying patient were not sent away from the hospital they would have to leave. But Dr. Schofield pointed out that if they could gain the mastery in that instance, the average case would be to them like child's play. They got his viewpoint and really came to take pleasure in this particular case. The more exasperating the patient the sweeter they were. They were almost disappointed when he was not unreasonable. They conquered the patient, who finally subsided, and better still, they conquered themselves! This man they came to treasure as a precious jewel in their training.

With such an ideal, it is not to be wondered at that Miss Nightingale insists that nursing

is not a profession, but a calling. She says, "What is it to feel a calling for anything? Is it not to do our work in it, to satisfy the high idea of what is the right, the best, and not because we shall be found out if we don't do it?"

But we would go further than to insist that the nurse must "satisfy the high idea of what is the right, the best," for this is impersonal. Paul expresses the sufficient motive when he says: "The love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead; and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them and rose again" (2 Cor. 5:14, 15). A gentleman visiting a leper hospital in India said to one of the nurses, "You must have

a great enthusiasm for humanity, to labor here amid such loathsome surroundings." "Enthusiasm for humanity, indeed," she replied, "that could not keep me here a week; but I do possess some of the compassion and enthusiasm of the Lord Jesus Christ and that is the reason I am content here." The nurse who would attain the fullest usefulness in her calling is met by Christ's imperative, "Ye must be born again." Responding to it, the most menial service is glorified, for it is done "as unto the Lord." All life becomes worship and is filled with eternal import. May this experience be yours, and may you know the full blessing of the motto which hangs in Mr. Moody's room in the Moody Bible Institute of Chicago: "He that doeth the will of God abideth forever" (1 John 2:17).

## True Stories of Real Life

### I CAUGHT ON THE FLY

(As a bit of good surface fishing we commend the following story sent us by a Presbyterian pastor.—Editors.)

"FOR the encouragement of the students of the Moody Bible Institute I wish to give the following testimony. On a pleasant Sunday afternoon my son, sixteen years of age, was taking a walk through town, when he was accosted by a young man whom he had previously noticed handing out slips of paper to the passers-by on the main street. The young man was a foreigner and spoke rather broken English, but what he wanted with my boy the latter understood perfectly well for he asked him if he was a Christian? He replied, 'Of course,' as he was the son of a Presbyterian minister. However, this did not satisfy our zealous friend and he persisted in knowing whether he was really saved.

"The boy had been a member of the church for several years, prayed and testified in Christian Endeavor and mid-week prayer meetings, and was considered quite a model young man. But he began to think deeply over the questions put to him by this stranger, who proved to be a native of Greece and a student at the Moody Bible Institute. Rather than resent the insistent questioning he came home full of praise for the courage and zeal displayed by the young man. About ten days after this, during some pre-Easter meetings, when a member of the Institute force spoke at our church, the boy felt deeply convicted and came to the altar to make a full surrender.

"His mother and myself were highly pleased to have him do this without any urging on

anyone's part, and as a direct result of the questions put to him in broken English by a Greek on the streets of this town. We thank God for this young man and the Bible Institute where such as he get their inspiration and training.

"Our son will never forget this experience for I truly believe it was of the Holy Spirit. It is our prayer that some day he may preach the gospel even in foreign language if the Lord tarry till he shall have had his education. And when in the course of time he will appear before the Presbyterian committee to be examined concerning his Christian faith and experience, he will have a testimony of no uncertain sound. I have been pained so many times when present at examinations of candidates to find how few there are who have any conscious experience of the new birth. The most common expression is: 'Well, I have always been a Christian ever since I can remember.'

"It is such a joy to pen these few lines in testimony of our appreciation for the good work done and the influence disseminated in and through the Moody Bible Institute. May the years, as they come and go, find her stronger and more firmly established on the Rock."

### II

#### IN THE TENNESSEE KNOBS

By Miss Ada Hammontree

"I AM more than glad to tell you about our class in Bible Synthesis way down here in the 'knobs.' A year ago I came home from a summer term at the Moody Bible Institute and the people were all so anxious to hear about the

things I had been studying at the Institute. In a short time we organized a women's Bible class with practically all of the women of the church as members.

"Notwithstanding all the mud, rain and cold during the winter, and this was the worst winter we have had in years, we missed only one meeting. That was because I could not get there. I live two miles from the church and had to ride horseback all winter because of the mud.

"The class meets once a week on Thursday afternoon. There have been epidemics of measles, chicken-pox and whooping cough in our little town this spring, but we have an average attendance of fifteen or more. The women do the work well. They try to prepare the lessons just as I ask them. If we have written work to hand in they always bring it up.

"We have studied from Matthew to Thessalonians. I just wish you could see some of their note books. They make me ashamed of those I kept at the Institute. The women seem to appreciate so much what I try to do for them. Here are some of the things they tell me: 'The Bible is a new book to me. I love to read it at home now.' 'I love to hear the Scripture read in the pulpit especially if it is something we have studied.' 'I never knew how to read my Bible before.' I am sure I get more from the class myself than any of the pupils.

"I prepare the lessons by the help of the Holy Spirit, synthetic Bible study, and the 'Christian Workers Commentary,' therefore I know I am right. I know so little about the Bible, but with helps I get along fairly well. How I need the full course at the Institute!

"Beside this Bible class I teach a young women's Bible class every Sunday morning and a class of children in the afternoon, also give a short talk on the Sunday-school lesson each Sunday. O, how we need Bible teachers in the southland. The people of our church are thinking of asking for a teacher from your Extension Department for two weeks this fall. How I hope we may be able to have one come."

### III

#### CONSERVATION IN SUNDAY-SCHOOL MISSIONS

By Rev. Howard W. Pope

**T**HIS is the title of a very interesting leaflet by the Rev. J. H. Hartman, a former student of the Moody Bible Institute and now serving the Presbyterian churches of Kansas as a Sunday-school missionary. Formerly Sunday-schools were organized in mining camps wherever they seemed to be needed, but not being attached

to any nearby permanent work, the school frequently dwindled and died.

By the advice and through the support of Mr. A. A. Hyde, of Wichita, Kan., one of the wisest and most devout of present-day philanthropists, the following plan was put into execution: Sabbath schools were organized wherever needed, and then attached to the nearest evangelical church, the latter assuming the responsibility of fostering them and providing teachers, and also of receiving into membership such as were ready for church membership.

The plan works well in two ways. It provides the encouragement, counsel and support which the school needs, and it also furnishes an outlet for the latent talent in the church. Some churches which were barely holding their own have been greatly revived by assuming the responsibility of one or more nearby mission Sunday-schools. Three young men have been led to enter the ministry, new churches have been organized, and hundreds of people have been converted.

One city church which was not especially active until it began to co-operate in this work, now has six out-stations, two community centers, and two employed helpers. Scores of autos which were formerly used only for pleasure on Sundays, are now busy in the "King's business," and wonderful changes have taken place, both in the mining camps and in the churches, which are trying to play the part of "Big Brother" to the weaker work.

### IV

#### FIVE MIRACLES OF GRACE

By Rev. John Gardner, D.D., Pastor New England Congregational Church, Chicago

**O**NE of the most interesting Sunday evening services we have ever had was that when Rev. W. W. Ketchum, Director of Practical Work in Moody Bible Institute, occupied the pulpit, bringing with him five Moody Institute students to give their testimony.

Seldom have there been brought together in one meeting five persons with experiences so distinctly unique. Each was called upon by Mr. Ketchum to tell of the grace of God in his life and of his aspirations for the future. As a result this, briefly, is what the congregation heard:

A young Hungarian, in his early twenties, born a Roman Catholic, had become a wanderer from home and came to America. After a varied experience traveling, from city to city, he at length was converted in a mission in Detroit. He is now studying for definite Christian work.

A young Chinese, evidently from a family of

culture, heard the call of God when he was finishing a high school course in Kansas. He told of the great change that came into his life then as the far-off result of a gospel song he once heard in San Francisco years before. He is now working among his own race here in Chicago.

A young Jewess, native of New York City, had been driven from home because she embraced Christianity. For years she hesitated and for awhile grew indifferent, but some mysterious leading of God brought her to the Moody Institute, and now she is preparing herself for the foreign field—in fact, has already been accepted by the Presbyterian Foreign Board.

A young Englishman, born and reared in the atmosphere of stiff and dignified Congregationalism in a wealthy parish in England, located in Colorado some years ago as a fruit raiser. In the rude hut he had built, and not in the stately church of his father in the old country, he found God. He gradually got into evangelistic work and is now taking a training course in the gospel.

The last and perhaps the most remarkable, was an American, the son of a wealthy Philadelphia business man. At a formal reception in full dress, he tasted his first glass of liquor. Drink was his ruin—until the grace of God appeared. He went from bad to worse, until, one bitterly cold Sunday morning in February, 1915, he found himself shirtless, with only a miserable old coat drawn about his shoulders, and with his feet shod with a tan shoe on the one and a black on the other. In this condition he and a "pal" were driven by desperation to seek a bite to eat at a mission in Philadelphia. A young woman who with others had come from their comfortable homes to minister to "down and outers," on that Sunday morning, gave him coffee and rolls, then sat down beside him. She asked him if he did not need a "friend." He did. She invited him to come to Jesus.

From that day this man has not touched liquor. He found himself again when he found God, and soon he secured a position. He prospered; but he never forgot that Sunday morning, and the call to devote his life to helping other down-and-outers was ever within him. Now he is preparing for his real life work. He is the leader of the Moody band which visits the county jail every Sunday, and his testimony and exhortation are proving a power for good among the prisoners. Three weeks ago thirty-two inmates of the jail surrendered themselves to God after hearing him.

These five converts with experiences so divergent reveal at once the power and the romance of the Christian evangel. To have heard them should fill any Christian with a deep sense of gratitude that his is a religion wherein not only each day may be different

from the other, but each life and each experience may have their own peculiar and interesting quality and yet belong to one great organism and one great order.—The New England Outlook.

### CORRECTION BY DR. TORREY

Editor "Christian Workers Magazine,"  
Chicago, Ill.

Dear Sir: In your issue for July, 1917, page 899, there is a statement about the organization of the International Evangelization Society, and it says: "Its president is the Rev. R. A. Torrey, D.D., and its headquarters are at the Bible Institute of Los Angeles, of which he is Dean."

I receive a good many inquiries about it, so I feel that I ought to say that I am not the president of this organization, and I am not connected with it in any way.

The organization was started by my esteemed friend and neighbor, Dr. French E. Oliver, and a number of officers were proposed, myself as president, and a number of other well known workers as vice-presidents. I do not think that most of these men were consulted before their names were printed as proposed officers.

I hope the organization may do good, but I am not in sympathy with some of its plans, notably the proposed plan of representing the Bible Institutes of our country and arranging Bible conventions under its auspices in different parts of the country.

The two Bible Institutes which I know best—your own Bible Institute in Chicago, and ours in Los Angeles—have our own plans of extension work, and are organizing and carrying on Bible conferences in different parts of the country. Our own Institute does not feel the need of the help of some outside organization of this kind, and I presume the Bible Institute in Chicago does not either.

Dr. Oliver, the director of the International Evangelization Society, is doing excellent work in many ways, being sound in doctrine, and avoiding many of the extravagances into which some of our modern evangelists have fallen. I have sometimes felt there was the need of some sort of an organization of responsible evangelists, but with the other plans of the proposed organization I am not in sympathy, as I do not see the need along that line.

Sincerely yours,

R. A. Torrey.

Dr. French E. Oliver has written to "The Christian Workers Magazine" with regard to correction mentioned above, and states that the headquarters of the International Evangelization Society, Inc., are at South Pasadena, Calif.



# The Romance of Rudolph Malek and Mina Steckel

## Prisoners of War in East Africa

Told in The "Kansas City Star" by S. O. Rice

**S**HE who won't stay at home and keep books in her father's Kansas hardware store may flee for her life through a thousand miles of African jungle and end her wanderings as a prisoner of war in a British detention camp in German East Africa.

All of that might be labeled old native proverb, in the case of Mrs. Rudolf Malek, born Mina Steckel of Woodbine, Kans. It is exactly what happened to her for refusing to put to use the training she received in an Abilene, Kans., business college and for trotting off to Africa as a missionary.

And it is proper that this story should start in true African style, with an "old native proverb," for it is as "Africany" as anything H. Rider Haggard ever did or imagined. Five hundred miles of that terrible jungle trip Mrs. Malek made alone with her infant son, except for a handful of native bearers. Her husband had been taken prisoner by a British expeditionary force into German East Africa, and Mrs. Malek, formerly Mina Steckel of Woodbine, Kans., had to trek alone with a year-old baby to missionary headquarters at Kijabe. That Colonel Roosevelt hunted big game through this very district did not make Mrs. Malek's journey less dangerous. Then after Mrs. Malek and the baby had had a short rest at Kijabe the British took them to their detention camp at Tanga as prisoners of war.

### Husband Born in Austria

"You see, Rudolf was born in Austria," Mrs. Malek wrote her parents in a letter that arrived a few days ago. "When he was three years old his parents, who were missionaries, took him to New Zealand and since then he has spent his life in New Zealand and Egypt, except for the years he took his missionary training at the Moody Bible Institute in Chicago. Rudolf never had time to become a naturalized citizen of the United States and so is technically an Austrian subject and a prisoner of war. It would be laughable if it were not so sad. So, as the wife and son of a technical Austrian subject, baby and I have been prisoners of war since January 6.

"But we are very well treated. We live in a hotel abandoned by the Germans and are quite free to walk about the town. Rudolf is soon to be removed to the camp here, so we may see him at least once a week, perhaps oftener. We expect to be sent somewhere else from here soon. So if you receive a cable from anywhere between the moon,

India or Holland, don't be surprised. Dickie and I used to plan trips to Europe. Maybe I'll get that European trip yet—at King George's expense."

The "Dickie" referred to is Mrs. Malek's sister, Miss Minnie Steckel, head of the language department of the Leavenworth high school.

"When Mina started out to be a missionary," said Miss Steckel, "she said she wanted to go to the worst place in the world. I guess she got it. But she was very happy in their little out-station at Nasa, six hundred miles from Kijabe, and with never a white person within hundreds of miles for months. When Mina was working in father's store she became familiar with the use of guns and several times won turkeys and other prizes at 'shoots.' That knowledge has been invaluable to her. However, she never tried to kill big game, although she might have bagged a hippopotamus with full justification, for it was just such a beast that spoiled her onion patch at Nasa. We had sent Mina the onion sets from Woodbine and she had planted them on the edge of the river, for it was a dry season, and they had to be near water. They were just growing nicely when an old hippopotamus laid down on them one night. We have sent Mina lots of seeds, but onions, potatoes and other American vegetables have a hard time at Nasa. Half of the year is scorching dry and the rest of the year is steaming hot.

"Oh, yes, Mina did take one shot at big game. It was when former President Roosevelt stopped at Kijabe and she shot him—with a camera—standing before his tent. She sent us the picture."

Quitting the hardware business, Miss Steckel went to the Moody Bible Institute in Chicago. After two years' training for missionary work she was on the eve of departure for the longed-for Africa when a young man asked her to play tennis with him in Lincoln Park. She tripped on the tennis court and when next she stood on her feet again she was in a hospital following an emergency operation and several weeks in bed. She was told she could not go to Africa until she had fully recovered from the effects of the fall, so Miss Steckel entered a Chicago hospital and became a trained nurse. That finished, she set sail for Africa, leaving a much disgusted family that had tried to persuade her



to accept a half-civilized missionary post in India.

### Nine Months in the Wilderness

Miss Steckel remained several months at the missionary headquarters at Kijabe, British East Africa. Then she and another missionary, Miss Jacobson, were sent to Nasa in German East Africa. There they remained nine months without seeing a white person. At the end of that time relief was sent them and in the party was Rudolf Malek, Austrian by birth, American by education and missionary by every instinct. Malek's big work was the translating of the Bible into native dialects. He was a deep student of philology. The fearless, aggressive American girl attracted him. And so several months later their wedding day was set.

But quinine—ah, bitter dose—interfered in the romance, and Miss Steckel and the Rev. Rudolf Malek were not married, as they had planned. Miss Steckel had been too long at Nasa, where the daily diet must contain a quantity of quinine, no matter what else it lacks. She suffered an attack of quinine poisoning. They took her to Kijabe in the mountains, but before they got her out of the malarial country she was stricken with jungle fever. For weeks she was in the hospital at Kijabe. Then Malek came in. She was convalescing and the wedding day was set again.

But the fever reached out for Malek, and they put him in the hospital. Miss Steckel's recovery seemed rapid and she took charge of the case. She nursed the delirious Malek two days and collapsed. The relapse kept her in the hospital for months, and when the wedding day was set again the fever-weakened young people found colonial marriage laws in the way. British and German laws are very strict as to marriages of whites in East Africa, for many of the whites who come to that country, traders and hunters, are of loose morals. The wedding had to be postponed again, until the wedding party was strong enough to travel from Kijabe in British East Africa to a missionary post in German East Africa.

After their marriage Mr. and Mrs. Malek returned to the one-room hut with a straw-roof that was to mean home to them until the world war broke out. At Nasa they took up their work again, Malek making an alphabet and a written gospel for the black heathen, and Mrs. Malek tramping miles to native villages to attend the sick. Time and again she has performed major operations that saved human lives.

"It had to be done," she explains, frankly. "There was no one else to do it."

"I have more than I can do attending the women and children," she wrote in another letter. "I was annoyed greatly the other day when a message from the biggest chief interrupted me in caring for several cases. His

favorite wife, one he gave five hundred cattle for, was ill. I went, of course. We have to stand in with the chiefs, otherwise we could make no progress with the people. We have enough trouble with their medicine men as it is.

"Oh, going to church at home would be a joy. Here I have a bursting headache every time we hold services in our little mud church, with its seats of stone and mud. The incessant jabber of the natives causes the headaches. I know now, although their cause was a puzzle to me for a while.

"We must not stay down here at Nasa too long again. There are eight graves in our little missionary graveyard here, graves of eight white men who stayed here too long. But somehow, as much as I should like to see all you dear ones at home, I believe I want to be buried in this little jungle graveyard here at Nasa when I die."

### Months of Wandering

Mrs. Malek wrote the foregoing paragraph just before the world war broke out. After that there was no word from her for fifteen months. British force and German force that held the black hordes in leash loosened their grasp to fight each other. The natives rose in revolt, and Mr. and Mrs. Malek fled from Nasa. For months they wandered through the jungle, now with other missionaries, now alone. Every piece of their belongings went to pay the natives who from time to time were their bearers. The only thing they saved in their flight was Mr. Malek's notes and translations of the Gospels. At Nera, a little missionary outpost, their son was born, July 7, 1915.

Their sufferings were terrible. Finally they reached a German camp and soon after that they were captured by a British expeditionary force. There was no place for Mrs. Malek and her baby in the fast moving column in an enemy country, and she was allowed to go on to Kijabe.

### Too Much for Standard Oil

All this time the Steckel family was moving missionary board and government to find the Maleks, but church and government were helpless. Then the missionary board appealed to the Standard Oil Company, said to have interests in that part of Africa and usually able to furnish information when church and state fail. But even Standard Oil couldn't see far enough into Darkest Africa. Baby Malek was more than a year old before Grandpa and Grandma Steckel knew of his existence.

Mrs. Malek says the British treat her and her husband with all possible kindness. It would be to laugh at being a prisoner of war, says this Kansas girl, if it did not separate them. All her letters come post free on a single sheet of paper that is folded to take the place of an envelope and that bears on its back the printed words: "Prisoners of war.

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No charge for postage. Prisoner of War Mail, New York, N. Y." On the inside page is printed: "Nicht zwischen die zeilen schreiben." That means, as you know, "Do not write between the lines," only it seems odd

that this American girl, born of American parents in a little Kansas town, should be so circumscribed in her letters home to Kansas. But then she's technically an enemy subject and a prisoner of war.

## Music—A Gift of God

By Elmer E. Rupp

Abridged from a graduating address at The Moody Bible Institute.

**M**USIC has existed in some form from time immemorial. All through the ages the heathen as well as the civilized peoples of the earth have found in music a means of expression for their innermost feelings. Moreover, the advent of our Saviour into this world was announced by the angelic host saying, "Glory to God in the highest, peace on earth, good will toward men."

We ask the question, "Why should music be encouraged?" The reply is, because it is a GIFT OF GOD. Music is heaven-born. When God commanded light to dispel the darkness and made known His eternal purpose concerning all creation, the morning stars sang together and the Sons of God shouted for joy. There was music in the courts above.

Some one has said, "All nature is a song, if we will but listen." There is music in the rippling brook and in the whisperings of the wind. The little bird as it bathes itself in the bright sunshine of the morning and flits from tree to tree, ceases not to send forth its notes of praise to its heavenly protector. The psalmist speaks of the valleys shouting for joy: Yea, he says, "they sing also." And the prophet in looking down the centuries to come saw a time when the mountains and the hills should break forth into singing, and the trees of the field should clap their hands. And again he says: "Sing, ye heavens; shout, ye lower parts of the earth; break forth into singing, ye mountains, O forest and every tree therein."

### As Seen Among Men

Let us glance for a moment at this wondrous gift in another realm. I speak of the kingdom of man. Speaking generally, this is an instinct born in the bosoms of peoples of every clime and nation. Yet, with it all, there is that minor tone, the results of sin's dark entrance into this world. But with the coming of One, with regenerating and emancipating power, a new and eternal day dawned, bringing hope and everlasting joy. Then, when this eternal vision dawns upon a darkened soul, he sings with a music in the soul which hitherto had not been known, and this is music indeed. We call it sacred music. It is that music which is inspired of God and contains the mes-

sage of the Evangel. It is adaptable to every phase of life and carries that soul-inspiring charm.

We see its power in the home. When as children the peace of our soul was disturbed and the fountain of our tears was opened, mother would sing the cradle song and our soul was at rest. It was like the voice of Jesus saying to the troubled waters, "Peace, be still." And how well we remember, with ever increasing interest, those hymns of praise in the old home as the family used to gather about the altar for the morning and evening devotions! Many a care and sorrow, trial and discord, has been lessened by the influence of music. As the voices blend in harmony, hearts are warmed and knit together in love. Darkness gives place to light, sorrow to joy, and faith and hope take the place of doubt and despair.

But the influence of music is not confined to the home. We have seen its power in the school room, when through its ministry the Spirit of God brought conviction of sin upon the hearts of those assembled. My mind goes back to an incident when a brother of mine, then a boy of fourteen, was arrested and won to Christ through the charms of a gospel song, in the demonstration of the Spirit of God.

We see its influence on the street. I remember my first experience in gospel wagon work. Before the message and testimonies were given, a number of gospel hymns were sung, among them "Saved by the Blood of the Crucified One." During the singing an old man, perhaps sixty years of age, broke down and wept as a child. He was saved that night, and as he stepped to the platform to give his testimony he turned to one of the young men, saying: "It was that song and the way in which you sang it, that broke my heart." O, that we may all have learned the secret in those words, "The way in which you sang it."

We cannot enumerate the testimonies to the power of song which we have witnessed and have been permitted to listen to. We see its influence everywhere. It is said by Dr. Talmage that "if all the good done by music were subtracted from this world, I believe that three-fourths of its religion would be gone."

Mr. Moody said, "The hymns of Charles Wesley have probably been used as much of God as the preaching of John Wesley." Though we may not know the good being done, we do know that the gospel in song, when sung from the heart to the heart, is the means of winning thousands of men and women to the Lord Jesus Christ. How, then we should encourage its use wherever the gospel is preached!

Mr. Alexander, in a recent article replying to the question, "Why do you not give us

something high class in your singing?" said: "In my judgment, I use only the highest class; I believe in using the hymns that really help and save people, and when they do not do that it is best not to waste time on them."

I believe that we are correct in saying that all through the course of music here at the Institute, the things continually emphasized are—the kind of hymn, the interpretation of that hymn, and the singing of that hymn from a heart consecrated to God and His service.

## Some Facts and Suggestions About Voice, Song and Speech

By Professor W. C. Coffin

Of the Moody Bible Institute

**D**OES it seem strange that there is any necessity to plead for a knowledge of vocal physiology amongst singers and speakers? Such knowledge should be universally admitted, as an indispensable branch of vocal culture.

The result would be two-fold; first, the full beauties of the vocal organ would be developed with intelligence and ease, and second, fewer voices would be ruined in the training, or be prematurely worn out, since both teachers and pupils of singing and of elocution would know better the construction, capabilities and delicacy of the instrument on which they wish to play.

Some have ridiculed the idea that an acquaintance with this subject is of any more use to the vocalist than is the anatomy of the hand to the pianist. But the examples are not analogous, inasmuch as the pianist obtains his instrument ready made for him, and if he wear it out, or injure it, he can purchase another, while the vocalist has to form his voice, and if he wrongly use it, it may be gone forever.

Voice is sound originated in the larynx, and may be produced by any animal possessing that organ. Speaking is voice modified in the cavity of the mouth. As the medium of conveying his thoughts, it is the attribute of man alone raising him above all animals. Singing is a higher development of the same power, being in fact sustained musical speaking.

It is not possible to draw a clear line between singing and speaking, as both are actions of the same organs. There must be speech in song, or it would lose all the charm attached to the distinct rendering of the words. There must also be a certain amount of song in speech, or it would soon become unbearable by its dreariness and monotony.

### Points of Difference

Nevertheless, singing and speaking differ from each other, and are in some respects

even antagonistic. Notice the following points:

**1. Singing and Speaking Differ in Compass.** In singing, a good and fine quality of tone is sought to be attained at pitches varying by at least a twelfth, and sometimes two octaves and even more. In speaking, an audible quality of tone is desired, but one which is not strictly musical, at pitches generally within a fifth and only occasionally extending to an octave.

**2. Singing is at a Sustained Pitch, Speaking at a Gliding Pitch.** In singing, a tone has to be sustained for a considerable time at an invariable pitch. In speaking, not only is the length of time for which any sound is maintained much less—sometimes very short indeed—but the pitch at which it is delivered is uncertain, variable, and constantly rising or falling. Sometimes first rising and then falling, or first falling, and then rising, for the same spoken sound.

**3. Singing Requires a Clear, Speaking, an Impeded Passage for the Breath.** In singing, a good quality of musical tone can only be attained by peculiar adjustments of the cavities between the larynx and the lips, which generally imply that they are unchoked or unimpeded, and by a peculiar arrangement of the larynx itself, which implies, on the contrary, that it is so choked and impeded that the wind has to force its way through it from the lungs. In speaking, the upper cavities have to be choked and impeded in many ways more or less injurious to the musical qualities of tone, and sometimes entirely destructive of any musical tone whatever, allowing mere noise to pass, or actually preventing any sound at all from passing.

**4. Singing Has to Be Rapid and Slurred, While Speaking Cannot Be So.** In singing the melody often requires the notes to be sung with great rapidity and at other times to be slurred into each other. In languages such as

the English, where the vowels are separated by numerous consonants, this rapidity is impossible, and the slurring becomes equally impossible, from the necessity of separating the musical by unmusical sounds. The English language is generally supposed to offer greater difficulties to the singer than either Italian, French or German.

### Points For Singers

Singing must be regarded as a combination of tone and speech, and revealing by the tone of the voice any emotion desired by the singer.

To this end two factors are necessary: First, the breath must be under perfect control; second, the vocal organs must be trained to act with unconscious ease.

The singer must study for equal resonance on all vowels and distinctness in every consonant, the elasticity of breathing, the principles of expression. To be able to breathe correctly is the foundation, the starting point. The tone can be modified greatly in its utterance at the will of the singer. The tone should be produced with a free throat. The pupil should learn to open the throat freely, and be sure that the tongue is not allowed to wobble in the mouth. Keep the tip of the tongue lightly pressed against the back of the lower teeth, and it should not be allowed to draw backward during the production of tone. A complete devitalization of neck, throat, tongue and jaw is also necessary, the floor of the mouth being relaxed and soft, and the delivery of the voice easy and elastic.

### Hymnal Articulation

There seems a manifest need for improvement in hymnal articulation. Good enunciation is a really fine art, at least an important branch of artistic vocalization. It will bear elaboration, and demands practical application. The art of perfect enunciation will well repay all study to acquire it. The vocal organs should be so well trained that correct articulation is a second nature, and the singer or speaker should then forget rules and lose himself in the meaning and purpose of the high service in which he is engaged. Musical elocution can be taught. Improper accent and unpunctuated singing is worse than monotonous reading, in that it is difficult to comprehend the thought attempted to be conveyed. A fine enunciation is a great virtue and should be worked for, and valued by the singer. The greatest difficulty the good singer has, is to deliver the text with great distinctness, and still conform to the requirements of singing. Distinctness of the words is acquired by first learning to produce the vowels, so that one vowel can be distinguished from the other and still be able to pass from one to the other with a smooth even tone. The consonants should be studied singly and in groups.

### Necessary Qualities

Many qualities are necessary in the make-up of a good singer. A fine tone perception, musical comprehension, fine verbal and musical distinctions, a good voice of good range and agreeable quality, are all requisites of a good singer.

## When Moderators Differ

By Rev. Robert M. Russell, D. D.

**I**N his sermon before the last Presbyterian General Assembly, in Dallas, Tex., the retiring Moderator outlined the mission of Christianity and the church in the following words:

"It is the undoubted mission of Christianity to bring peace to the world, as it is to bring salvation and righteousness. But it is never taught or intimated that this peace is to come by lying inert in the path of brute force or letting iniquity have its way without protest and combat.

"On the contrary, it will come as the result of conflict and struggle, as hot and fierce as in the trenches of France. It is the business of religion to make the world a dangerous place for evil and evil-doers. God Almighty intended when He constructed the universe that danger should go hand in hand with wrong. He fashioned nature so she strike back when His will is violated. He intends His church to build a world where no man and no nation can sin with safety."

The assertion that God "intends His church to build a world where no man and no nation can sin with safety," is quite in line with the assertion of the Westminster Confession, in Chapter 25, that "the visible church . . . is the kingdom of the Lord Jesus Christ," and expresses also the very popular view that some day the church will include the whole world, bringing kingdom conditions in which the whole world is church.

But unfortunately the declaration of the Westminster Assembly is sadly at variance with the statements of the Apostolic Assembly, which did not view the church as the kingdom, but rather as the herald of the kingdom.

The Apostolic Assembly met in Jerusalem. Fortunately we have a clear report of that assembly in the 15th chapter of Acts. James seems to have acted as moderator. Peter made a very definite report, telling how his home mission work was swept out into church extension effort, and how, when he was preach-



ing to the Gentiles in the house of Cornelius, the Holy Spirit came upon the audience and received them into the true church before he had time to call his session together.

Paul and Barnabas followed with the report of extensive work among the Gentiles, and how God was receiving these apart from any association with Jewish ceremonies.

When all reports were in, James, the moderator, sums up the decision of the court, and in so doing outlines God's program for gospel progress toward the kingdom.

First, there is to be the church age in which God gathers out a people for His name from the Gentiles. Then follows the conversion of the Jews, after this a world-wide movement which secures the full conversion of the Gentiles.

The report given by moderator James permits no other order of events: "Simeon hath declared how God at first did visit the Gentiles to take out of them a people for his name." This is descriptive of the present gospel age. "After this, I will return and will build again the tabernacle of David which is fallen down; and I will build again the ruins thereof, and I will set it up." Here is description of the restoration of Israel which follows the present church age. "That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things." Here is description of world conversion and the introduction of the kingdom age.

In assuming that the church is the kingdom, rather than the herald of the kingdom, modern

believers are making the same mistake as did the Jews in Old Testament times.

Israel was called from among the nations to be a witness to the truth, and the herald of a coming Messiah in whom the whole world would be blessed. Instead of remaining true to her mission, Israel came to think of herself as the kingdom, and planned for the extension of the Jewish system over the world. This was certainly the ambition of their leaders, else Jesus would never have said, "Woe unto you scribes and pharisees, hypocrites, for ye compass sea and land to make one proselyte."

Their success in the matter was quite in line with that of many modern Christian denominations which set certain numerical gains as the goal of hope, rather than "the glorious appearing of the great God and our Saviour Jesus Christ." Notwithstanding all the wealth of prophecy concerning a coming Messiah, and all their failures to gain world influence, they persist in effort to build up a world-embracing system.

The truth which bulks largest in the New Testament is the fact of Christ's coming, and its relation to world salvation and kingdom glory. That there can be a kingdom without the presence of the King is the "heresy of the ages," having origin in the iniquitous union of church and state when Constantine, the Roman emperor, professed allegiance to the gospel.

Every great doctrine should have some supporting Scriptural text. Well did Dr. Henry G. Weston, the noted scholar, say, that not one supporting text can be found for the doctrine that all men will be converted and kingdom conditions introduced in the church age.

## The Hebrew Christian Alliance Conference

This annual gathering was held in Pittsburgh in the latter part of May. Circumstances prevented our being represented there but through the courtesy of the President, Rev. S. B. Rohold, F. R. G. S., we have received the testimonies of others who were present, extracts from one or two of which follow.—Editors.

### I

From Rev. Max Wertheimer, Ph. D.

"I have been asked to pen my impressions of the Third Hebrew Christian Alliance Conference.

"I noticed that the Hebrew Christians who were present came from long distances, both from east and west of Pittsburgh, Pa. This sort of travel involved hundreds of dollars for railroad expenses—they could not have come from so divergent and remote places unless the Lord had moved upon their hearts and stirred them up so to do. That was a good token to start with.

"If the pleasure of socially meeting unconverted Jews is great, the delight of meeting regenerated Hebrew Christians, members of

the Body of Christ, is more thrilling and intense. That first opening night of the convention was a scene indelibly impressed upon our memory—a foretaste of heaven on earth it was.

"Anyone who has ever studied the First and Second Kings and Chronicles will bear me out in this statement—the Jews could never govern themselves, nor would they submit for any great length of time to any Jewish ruler, they were an unruly lot, and yet the Hebrew Christian Alliance with their debates, discussions and conflicting human opinions had one of the most harmonious and sweet-spirited meetings. There is a reason. It is this—the teaching and preaching of the Word was singularly centered around the



adorable Lord and Saviour Jesus the Christ of God. Whenever Jews or Gentiles get sidetracked from this personality there is discord, trouble and woe.

"Among the things accomplished during the convention was the choosing of one representative of the Alliance, whose business it is to travel, as the officially appointed Yiddish Evangelist among the Jews of this country and preach to them in their dialect and jargon, the gospel of the Son of God. The unanimous choice fell upon Brother Greenbaum of the Chicago Hebrew Mission, of which Mrs. Rounds is Superintendent. Within comparatively few minutes enough money was pledged and subscribed to finance this new move in the right direction.

"In my estimation, the testimony meeting of some of the Hebrew Christians on the last night of the Assembly was the most unique, spiritual and powerful witnessing to our Lord's power to save and spiritually equip the faithful remnant of Israel I ever listened to. Former skeptics, agnostics, infidels, worldly sports, men and women from the rank and file of apostate Judaism, gave a sound, ringing, scriptural testimony of their wonderful Moshiah, the Lord Jesus, Israel's only true Messiah. But something happened before this great meeting started to pave the way for that which was to follow. Providentially it was so arranged that the entire body of delegates of Hebrew Christians and a number of Gentile Christians celebrated at the close of the day our Lord's Supper. Needless to say, the service was impressive, simple and pathetic. That was the first time I ever sat down with so many Hebrew Christians to break the bread and drink of the cup emblematic of our Lord's substitutional and atoning sacrifice for our sin and sins."

## II

### From Rev. Maurice Ruben

"In the business hours and special symposiums of the Conference many delegates were heard. Rev. Mr. Levy, New York, read an able paper appealing that Hebrew Christians observe the national feasts and customs. He introduced a resolution to this effect. The idea had been advanced by this dear brother for many years. The resolution appears innocent enough, and he succeeded in having it passed at the Episcopal convention which was held last summer at St. Louis. Evidently the great principles involved were not realized. The resolution is as follows:

"Resolved, That the Hebrew Christian Alliance of America proclaim to our Jewish brethren that they are left free, if they so desire, when they accept Christ as the Messiah, to admit their children into the covenant of

Abraham, and to observe other of the rites and ceremonies of Israel, not forbidden by Christ and His Apostles, and continued by loyal Hebrew Christians into the Council of Nicea (A. D. 325) provided it is clearly understood that neither Jew nor Gentile can be saved by the works of the law, but only through the merits and mediation of Jesus Christ, our Lord and Saviour, who is the Son of David, the Son of Abraham, the Son of God."

"The discussion which followed was of intense earnestness and solemnity. In fact, the conference was to decide whether the Hebrew Christian should return to Jewish rites of wearing phylacteries, Jewish prayer shawls, keep the seventh day, etc., loading himself as with an unbearable yoke of Jewish traditions and customs.

"Impressive would but mildly describe the hours which followed. The challenge was voiced by the delegates whether the Hebrew Christian should feel himself as 'under the law,' or stand in the liberty of Christ Jesus, 'Who is the end of the law for righteousness to every one that believeth' (Rom. 10:5). It was a most wonderful, a most uncompromising testimony that **faith in the Lord Jesus Christ is our only hope of salvation**, with a sweeping rejection of any works and rites of man. The fundamentals of our holy faith were restated in burning words by nearly all the delegates, that 'being justified by faith we have peace with God through our Lord Jesus Christ' (Rom. 5:1); and again, 'Stand fast therefore in the liberty wherewith Christ hath made us free,' and 'be not entangled again with the yoke of bondage \* \* \* For I testify again to every man \* \* \* Christ is become of no effect unto you, whosoever of you are justified by the law, ye are fallen from grace \* \* \* I would they were even cut off which trouble you \* \* \* For brethren ye have been called unto liberty, by love serve one another' (Gal. 5:1, 3, 4, 12, 13).

"If the Christian world knew what the Hebrew Christian Alliance was asked to decide, the Exposition Hall would not have held all those who would have gathered. It is with a sense of deepest gratitude to the Lord we state, that a devout Christian spirit was manifested during the discussion. The Lord was in our midst. After Brother Levy replied to the discussion, the vote on the resolution resulted in its rejection; only one vote besides his was given in its favor. By this overwhelming decision the H. C. A. has closed the doors once for all to all Judaizing propaganda, and the organization stands squarely on the pure evangelical platform, with the avowed aim, purpose and object to preach the gospel of the grace of God through Jesus Christ our Lord, to our Jewish people everywhere."

# The Book of Revelation

By Rev. James M. Gray, D. D.

This is the last installment of Dr. Gray's notes on the whole Bible which have been published in "The Christian Workers Magazine." They have now been published in book form under the title of "The Christian Worker's Commentary" in one volume at \$2.25, or may be had with a year's subscription, new or renewal to the magazine, for \$3.25.

## THE SEVEN PERSONAGES

### Chapters 12-14

#### 1. Introduction (The Woman and the Dragon) 12.

The seven personages of this division as identified by W. J. Erdman, include the woman, the child, the dragon, the archangel, the remnant (of Israel), the ten-horned beast, and the two-horned beast or false prophet, the first four being found in this chapter. The woman represents Israel it is believed, and the man-child to whom she gave birth, the Messiah. The dragon is Satan, whose ten horns represent the ten kingdoms of the Roman Empire when in that day they shall be federated under the "beast" of the next chapter. The seven heads are not so easily interpreted, though with B. W. Newton, it may be thought that they stand for seven systems: commercial, industrial, social, military, educational, political, and ecclesiastical, which will contribute to the unity or federation just named. The rule of the man-child refers to the millennial reign of Christ, and his being "caught up," to His ascension including in the thought the translation of the Church to be with Him as the body of which He is the Head. The "wilderness" is the Gentile nations among which the faithful remnant of Israel will be preserved during the Tribulation, twelve hundred and sixty days. Verses 7-12 call for little comment as the event of which they speak synchronizes with the period of the Tribulation, and indeed accounts for it. Satan's enmity against Israel is revealed in verse 13, the aid she receives from some of the Gentile nations, verse 14, and his futile attempts at her destruction, verses 15 and 16. When Satan sought to frustrate God in His plan for Israel in Egypt he "cast out of his mouth water as a flood," i. e., the Egyptian army, but "the earth opened her mouth and swallowed up the flood," and shall we say that the closing verses of chapter 12 point to an event not dissimilar from that of the Red Sea?

#### 2. Progression (Tribulation Period) 13.

The "sea" represents the Gentile nations, and the first "Beast," the last form of Gentile dominion on the earth. In the first three verses we have the ten-kingdom empire, but in vv. 4-10 the emperor himself is designated who is emphatically the "Beast." The three animals, leopard, bear, and lion, recall Daniel 7 as symbols of the empires which preceded the

Roman and all of whose characteristics entered into the qualities of that empire, and will be reproduced in the final form of Gentile rule ("Scofield Bible"). The "wounded" head which "was healed," the same authority refers to one of the ancient forms of government of the empire, that of absolutism, which for a period ceased to exist and will be revived again at the end. But consistency demands that if the seven heads be taken to represent seven influential systems contributing to the federation of the empire under the "Beast," then the wounding of one head must be the temporary destruction of one of those systems, and its healing the restoration of it again to its former place. Newton regards this as the ecclesiastical system, and as pointing to the time when all religious influences will be suddenly swept away, while Satan has another system ready to be substituted for it, whose great high-priest is the second "Beast" now to be described.

The second "Beast" (13:17, 18) is the last ecclesiastical head of the federated empire as the first "Beast" is the last civil head. Many regard the second "Beast" otherwise known as the "False Prophet," (Rev. 16:13), as the Antichrist, rather than the first "Beast," and probably this is true. "For purposes of persecution he is permitted to exercise the power of the first or emperor-"Beast." "666" is man's number in distinction from 7 which is God's number, and the reference to it is designed to comfort the remnant in that awful day, when they may take heart in the thought that powerful as he is, yet he is a man only and not God.

#### 3. Parenthesis (The First Fruits and the Three Angels) 14:1-13.

The 144,000 on Mt. Zion are another picture of the saved remnant of Israel (see chapter 7). The mission of the first angel with "the everlasting gospel" is interpreted to mean that gospel which will be proclaimed at the end of the Tribulation immediately preceding the judgment of the nations (Matt. 25:31). As Scofield says, "It is neither the gospel of the kingdom nor the gospel of grace. Its burden is judgment, not salvation, and yet it is good news to Israel and others who, during the Tribulation have been saved (Ps. 96:2-13; Isa. 35:4-10; Luke 21:28; Rev. 7:9-14). The mission of the second angel will be seen in full-

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#### 4. Consummation (The Harvest and the Vintage) vv. 14-20.

The "harvest" (14-16) is thought to refer to the judgment on the Gentile nations, while "the vine of the earth" is applied in the same way to Israel. For the first compare Matthew 25:31-46, and the second, Matthew 24:29-51.

#### Questions

1. Name the seven "Personages" of this lesson.
2. Give in your own words an interpretation of the imagery of chapter 12.
3. Do the same with chapter 13.
4. Do the same with chapter 14.
5. What two views are given of the symbolism of the seven heads?

### THE SEVEN VIALS

#### Chapters 15, 16

The law of recurrence finds a further illustration here for we are still in the Tribulation period, the latter half of Daniel's seventieth week, and are looking upon the features of that day of judgment.

1. The "Introduction" includes the whole of chapter 15, being the revelation of the "overcomers" and the seven angels. No one can read this without being struck by its likeness to the song of Moses after Israel's deliverance from Pharaoh at the Red Sea. (Ex. 15.)

2. The "Progression" is set before us in the revelation of the six vials (16:1-12), which are doubtless literal plagues to be visited upon the followers of the "Beast" and upon his throne, and which also suggest the story of Israel's deliverance from Egypt (Ex. 5-11).

3. The "Parenthesis" is the gathering of the Kings (vv. 13-16). The drying up of the Euphrates may be taken literally, though it is difficult to say just who are meant by "the kings of the east." Some regard the passage as paralleled by Ezekiel, chapters 38, 39, which reveal the rising of Russia and her allies against the Roman federation sometime during the period, or approximate to the period, we are now considering. It is to be noted here that the great battle of verse 14 is not described, although its issue is announced (17-21); compare also Zechariah 14:1-3.

4. The "Consummation" (vv. 17-21) synchronizes with the judgment on the city of Babylon—literal Babylon, rebuilt as the seat of the "Beast" on the plain of Shinar, Isaiah 13, 14.

#### Questions

1. What law of rhetoric is again illustrated in this lesson?
2. What Old Testament parallel is suggested?
3. How may the six vials be interpreted?

4. What Old Testament prophecy is recalled by 16:12?

5. Have you re-read the passage in Zechariah?

6. Have you reviewed our lesson on Isaiah 13, 14?

### THE SEVEN DOOMS

#### Chapters 17-18

The seven dooms are those of Babylon, the Beast, the false prophet, the kings, the dragon, Gog, and the dead. This lesson will be limited to chapters 17 and 18, both of which speak of Babylon but in different ways, and to understand which, it is necessary to keep in mind that every city may be conceived of from two points of view, material and moral. The streets and parks, the buildings, the docks and market places, these are Chicago; but her politics and government, her commerce and industry, her educational and religious systems, these things which have made her what she is, constitute **Chicagoism**. The one is the city materially, and the other the city morally considered. This distinction is seen in Babylon and Babylonianism; 15:3 revealing the doom of the city material, and chapter 17 that of the city moral.

#### 1. Introduction (The Harlot and the Beast) 17.

The "Harlot" is Babylon from the moral side, i. e., Babylonianism, or, in other words, the summing up in that figure of the prevailing worldly systems that enter into the final federation of the Gentile nations. The "waters" represent those nations, compare verses 1 and 18. The "Beast" we have already identified as the federated Roman empire, though sometimes the personal head of that empire himself, verses 3 and 8. The "mystery" is interpreted in the sense that the nations contribute to the supremacy of the "harlot," i. e., to Babylonianism, and benefit by it, and yet do not recognize it. "Drunken" is explained by the circumstance that the latitudinarianism, the breadth, the laxness of Babylonianism tolerates all schools and theories of religion inimical to God and the Bible like Romanism, Mohammedanism, Hinduism, etc., which have shed the blood of the saints in all the centuries. The "seven mountains" are related to the woman as the "seven heads" are to the Beast, i. e., the systems of authority or power, the politics, government, commerce, industry, education, religion, etc., making the one totality. The "seven kings" is explained by Newton by the remark that God has allowed "executive power" in the prophetic earth to be exhibited in seven different forms, although there will be yet an eighth form before the end comes. By the "prophetic earth" is meant the nations clustering around the Mediterranean which, with their allies and dependencies, constitute the

Roman Empire of the Cæsars, and will constitute the federation at the end under the "Beast." The history of this "executive power" commenced with Nimrod and concludes with the "Beast," both of whom stand connected with Babel or Babylon. The whole of these seven forms of "executive power" include, "the native monarchy of Nimrod, the theocracy of Israel, the despotism of Nebuchadnezzar; the aristocracy of Persia, the military monarchy of Alexander, the empire of the Cæsars, and the constitutional monarchies of modern Europe. The sixth, that of the Cæsars, was existent when this revelation was given ("one is," v. 10), the seventh is now in vogue, and the eighth (v. 11) will be that of the "Beast." The teaching of verses 16 and 17 seems to be that the kings reigning over the ten kingdoms that will form the federation at the end, will find "Babylonianism," i.e., the systems which control in their several kingdoms, to be a hard yoke upon them, especially so as these systems increase in influence with the increase of democracy which is always hateful to kings. It is to be rid of "Babylonianism" that they temporarily unite to "give their power and strength unto the Beast." As Newton says, "Gladly will they take refuge under the arm of one whom Satan strengthens for dominion, and join in destroying a system which has really made them its slaves." The system of Babylon will be destroyed (chapter 17), but the city itself with all its wealth of greatness will for a time continue, (chapter 18), the "Beast" reigning over it until the hour of its dooms and his doom shall come together.

## 2. Progression (Chapter 18), the Doom of the Maternal City.

But a pause should be made here to prove the application to a literal city of Babylon rebuilt on the plain of Shinar. This is necessary when so respected an authority as the "Scofield Bible" says, "The notion of a literal Babylon to be rebuilt on the site of ancient Babylon is in conflict with Isaiah 13:19-22." Those who have studied that chapter in this commentary will have seen reasons for the opposite view. The language of Isaiah, chapters 13 and 14, seems to demand the rebuilding of Babylon for their fulfilment. But the reason the "Scofield Bible" holds this view, is partly explained by its interpretation of the preceding chapter. "Two Babylons are to be distinguished in the Revelation," it says, "ecclesiastical Babylon which is apostate Christendom, headed up under the papacy; and political Babylon, which is the Beast's confederated empire, the last form of Gentile world-dominion. Ecclesiastical Babylon is 'the great harlot' and is destroyed by political Babylon." This commentary agrees that two Babylons are to be distinguished, and that the

Babylon of chapter 17 is "apostate Christendom." But it holds that "apostate Christendom" includes Protestantism as well as the papacy, and is in fact, the sum of the seven systems already indicated, one of which is ecclesiastical. It may be that ere the "Beast" comes into power, Protestantism will become effaced and the papacy be the only ecclesiastical system to be reckoned with, but as to this we have no light. "The language of Revelation 18," the "Scofield Bible" goes on to say, "seems beyond question to identify 'Babylon' the 'city' with 'Babylon' the ecclesiastical center, viz: Rome"; but we do not see it that way, and are inclined to agree with another, that there will be "a certain logical conclusion of the history of the times of the Gentiles. The civilization and culture of the world will again become atheistic and man centered, and having described a circle, its cradle (Babylon) will become its grave."

In the study of chapter 18 one is impressed with the large place commerce is to hold in the greatness of that city. The merchants and ship masters are her chief mourners (compare Zech. 5:5-11).

### Questions

1. Name the seven "dooms."
2. In what two ways is "Babylon" to be conceived of?
3. Define the terms "Babylonianism," "Mystery," "Drunken," "Seven Mountains," and "Seven Kings."
4. What is meant by the "prophetic earth"?
5. Name the seven forms of executive power.
6. Why is "Babylonianism" destroyed by the "Beast"?
7. Have you reviewed the lesson on Isaiah 13 and 14?
8. Have you reviewed the lesson on Zechariah 5?

### THE SEVEN DOOMS—Continued Chapters 19, 20

1. Continuing the last lesson we begin this with what we have come to recognize as the "Parenthesis" (19:1-10), and which in this case is composed simply of four "alleluiahs," two of which are retrospective and refer to the fall of Babylon, and two prospective touching on the marriage supper of the Lamb and the inauguration of the kingdom. The Lamb's "wife" spoken of in verse 7, is the bride (Rev. 21:9) or the Church, identified with the "heavenly Jerusalem" (Heb. 12:22, 23), and is to be distinguished from Israel, the adulterous and repudiated "wife" of Jehovah yet to be restored (Isa. 54:1-10; Hos. 2:1-7), who is identified with life on the earth (Hos. 2:23). "A forgiven and restored wife could not be called either a virgin (2 Cor. 11:2, 3) or a bride."—"Scofield Bible."



2. The Consummation of this "seven" covers the remainder of the lesson (19:11-20, 15), the first event being the coming of the Lord in glory (19:11-16). We have seen Him as already come for His Church which has been caught up to meet Him in the air, but this vision is that of His departure out of heaven with His Church and His holy angels preparatory to the judgment on the Gentile world-power headed up in the "Beast" (Dan. 2:34, 35). "The day of the Lord," of which the Old Testament prophets speak, now begins. The second event in this period is the battle of Armageddon (vv. 17-19, cf. 16:14). "Armageddon" refers to the hill and valley of Megiddo, west of the Jordan in the plain of Jezreel. At this place the Lord will deliver the Jewish remnant besieged by the Gentile world-power under the "Beast" (cf. 16:13-16; Zech. 12:1-9).

The third event is the doom of the "Beast" and the "False Prophet" (v. 20). For the prophetic history of the "Beast" (cf. Dan. 7:24-26, 9:27; Matt. 24:15, and 2 Thess. 2:4-8). The "False Prophet" has been previously referred to as the ecclesiastical head of the federated empire as the "Beast" is the political head, and some would identify in him the Antichrist of 1 John 4, and other Scriptures. The fourth event is the doom of the kings (v. 21). The fifth is the binding of Satan during the Millennium (20:1-3). The sixth, the first resurrection and the Millennial age (vv. 4-6). "The thrones and they that sat upon them," represent the raised and glorified saints in their capacity as judging and reigning (cf. Matt. 19:28, 1 Cor. 6:2; Rev. 3:21). "The souls of them that were beheaded" are the martyrs of the Tribulation period united to the Church in millennial glory. The "thousand years" is the millennial period intervening between the first and second resurrection (Luke 14:13, 14; John 5:29; 1 Cor. 15:52).

The seventh event is the loosing of Satan at the close of the millenium and the doom of Gog and Magog (vv. 7-9). Here Satan is again seen (this time in his own person) at the head of a final effort to overthrow the kingdom of God on earth. In the millennial age sin still will be in the hearts of men except as they are regenerated, and Satan will find good soil to work in when his liberty is restored. The identity of Gog and Magog is not revealed, but their purpose is clearly indicated in verse 9. The eighth event is the doom of Satan (v. 10) who, being cast into the lake of fire and brimstone, is not to be conceived of as then reigning in hell. This idea is borrowed from Milton but is not in the Bible. The ninth event is the doom of the unbelieving dead and the last judgment (vv. 11-15). The "dead" in this case exclude all the redeemed at least up until the transla-

tion of the Church, who have been in glory with Christ during the "thousand years." But they include all the wicked dead from the beginning of the race until the end of the world, for this is the last judgment.

Note the distinction between "books" and "another book." The wicked and unbelieving have always chosen to be justified by their deeds rather than by faith in Christ, and the "books" represent the record of those deeds. The outcome (v. 15) shows the fallacy of their trust for the deeds of none were sufficient to justify. Only those "found written in the book of life" are saved.

There are three great judgments of mankind to be noted: (1) That of believers when Christ comes for His Church (2 Cor. 5:10) when not their salvation, but their rewards in glory are to be determined; (2) that of the living Gentile nations on the earth at the beginning of the Day of the Lord (Matt. 25:32), with which is closely connected the judgment of Israel (Ezek. 20:37); and (3) this last judgment with which the history of the present earth ends.

"The second death" and the "lake of fire" are identical terms (Rev. 20:14) and are used of the eternal state of the wicked. It is "second" relatively to the preceding death of the wicked in unbelief and rejection of God; their eternal state is one of eternal "death" (i.e., separation from God) in sin (John 8:21, 24). That the second death is not annihilation is shown by a comparison of Rev. 19:20 with Rev. 20:10, for after one thousand years in the lake of fire the beast and false prophet are still there, undestroyed.—"Scofield Bible."

### Questions

1. Describe the "Alleluias."
2. Distinguish between the "wife" of the Lamb and the "wife" of Jehovah.
3. Name the nine events in their order under the head of the "Consummation."
4. Give the history of "Armageddon."
5. Describe and distinguish the last judgment.
6. Define the "second death."
7. What proves that it is not annihilation?

### THE SEVEN NEW THINGS

#### Chapters 21-22

According to W. J. Erdman, the seven "new things" are the new heaven, earth, peoples, city, temple, luminary, paradise.

1. The "Introduction" in this case covers the first two, the new heaven and the new earth (vv. 1-8). Following "Synthetic Bible Studies" observe the sequence of events suggested by verse 1: In the present time, we have the Church, in the millennium will be the kingdom, and after that the new world where God shall be all in all (cf. 1 Cor. 15:23-28). Man's soul is redeemed by regen-



eration through the Holy Spirit now, his body shall be redeemed at the resurrection, and his dwelling-place at the creation of the new heaven and earth. "And there shall be no more sea." The sea is the type of perpetual unrest, and its absence after the metamorphosis of the earth answers to the unruffled state of solid peace which shall then prevail. A "river," and "water" are spoken of in the next chapter, but no sea.

In the descent of the holy city upon the earth as the tabernacle of God (vv. 2-8), are revealed some wondrous and precious things. Always distinguish between this New Jerusalem out of heaven, and that earthly Jerusalem in which Israel in the flesh shall dwell during the millennium. The one will be done away with when the other comes. This new Jerusalem will be God's dwelling place with men in the new earth. It is the antitype of the tabernacle in the wilderness, and is also the same Greek word as that used of Christ's tabernacling among us (John 1:14). He was then seen in the weakness of the flesh, but at the new creation he shall be seen in the glory of his Godhead.

2. That which stands for the "Progression" in this instance is the revelation of the New Jerusalem (21:9-22:5). All the details of this city suggest glory, beauty, security and peace. In the millennium, literal Israel in the flesh dwelling in Jerusalem, is the antitype of the Old Testament earthly theocracy; but in this, the eternal age, the heavenly Jerusalem is the antitype of the Church, composed of Jews and Gentiles. This idea seems to be suggested by the names of the twelve tribes and the twelve apostles written upon the gates and the foundations. The fact that no temple is seen in this city is remarkable, and suggests that the means of grace cease when the end of grace has come. Uninterrupted, immediate, direct communion with God and the Lamb will then be enjoyed. The student will be struck by the comparison evidently intended to be drawn between the picture in 22:1-4, and the story of the garden of Eden and the expulsion of our first parents.

3. The "Consummation" is the epilog of the book (vv. 6-21), in which there is nothing more solemn than verse 11, which emphasizes the thought that "the punishment of sin is sin, just as the reward of holiness is holiness." "Eternal punishment is not so much an arbitrary law as a result necessarily following in the very nature of things as the fruit results from the bud." In this connection notice the allusion to the eternity of sin in verse 15. May God quicken us who know these things to do our duty in bearing witness to them, that some by all means may be saved. This duty is set before us in verse 17, and "He which testifieth these things saith, surely, I come quickly. Amen. Even so, come, Lord Jesus!"

### Questions

1. Name the seven "new things."
2. Give the sequence of events as outlined in 1 Corinthians 15:23-28.
3. Interpret the reference to the "sea."
4. How would you distinguish between the earthly and the New Jerusalem?
5. Of what two things is the latter the antitype?
6. How is this suggested?
7. What significance may be attached to the absence of a temple?
8. What two awful things about sin are here taught?

### THE POCKET TESTAMENT LEAGUE

The Institute was favored by a visit from representatives of the Pocket Testament League on July 12. All classes from 10 to 12 o'clock were set aside and the entire student body attended the meeting held in the Moody Church.

The party consisted of Charles M. Alexander, Mr. G. T. B. Davis, Mr. D. Albert Brown and Mr. Henry Barraclough.

Mr. Alexander presided and said that the party felt greatly gratified in being permitted to present the cause of the League at the Moody Bible Institute, which he remembered with such gratitude as the Institution which gave him his training for Christian service. He spoke particularly of the work of the League as now carried on among soldiers and sailors and the present demands, because America has now entered into the war, for work among our own soldiers and sailors. He said that each of these Testaments contained a pledge to read a chapter in the Testament every day and to carry it wherever the owner goes; a short explanation of the way of salvation; a few songs, and at the end a blank decision card.

Mr. G. T. B. Davis said that the movement was originated in London by Mrs. Charles M. Alexander a good many years ago and was launched in Philadelphia as an international movement in 1908 by Dr. Wilbur Chapman and Mr. Charles M. Alexander. It has spread throughout the world and hundreds of thousands have been enrolled. The movement is not simply a Bible-reading and a Bible-carrying movement, but soul winning movement.

Since the outbreak of the war, 365,000 soldiers in England have joined the League, and tens of thousands have signed the card marked "A. C.," which means that the signer "accepts Christ." In Scotland in two years, 265,000 soldiers have joined the League, and 38,000 have signed the pledge marked "A. C."

During the meeting Mr. D. Albert Brown rendered some songs that are printed in the Testaments given to the soldiers, Mr. Henry Barraclough accompanying him on the piano.

# Prophecy and the Lord's Return

L. W. Gosnell

## STATEMENT OF VIEW AS TO CHRIST'S SECOND COMING

By Rev. Charles E. Scott, American Presbyterian Mission, Tsingtau, Shantung Province, China

Quite a number of intimate friends in America interviewed me while on furlough, and since my return to China have written me as to my view as to Christ's second coming, particularly in the light of the developments of the world war.

In response to these requests, I gladly make this statement regarding the matter. I greatly regret that all my life long I never heard any reverent, measured, scholarly presentation of the subject of the premillennial coming of Christ, such as Dr. C. I. Scofield makes. With some chagrin I acknowledge that I never had looked into the matter from the biblical standpoint previous to the war; but, interestingly enough, through my historical studies pursued in graduate work at Princeton, Pennsylvania and Munich Universities, and privately since then, I have been gradually coming to feel that the present dispensation is not the kind that God can approve of, because it is not in any real sense carrying out His law.

The history of governments and races, both prominent and humble; the rule of might which has everywhere prevailed; the shameful, opportunist, sub-rosa diplomacy in the dealings of nations with each other; the unjust conditions generally obtaining in the world, together with the inability to solve the most burning of social questions—like the white slave and drink traffics—all these, with many other vital considerations, have gradually been strengthening my mind and faith to take hold of the statements of Christ in the twenty-fourth chapter of Matthew.

Not the least of considerations contributing to the change of my eschatological views has been the well-nigh universal unbiblical teaching of the Scripture, perverting the very fundamentals, by the professed and specially trained teachers of religion in colleges and universities of the most civilized nations. It certainly cannot be pleasing to God or characteristic of the reign of Christ that everywhere this apostasy, or "falling away," as Paul calls it, should be taking place; in which men of set purpose are rejecting the deity of Christ and redemption through His atoning blood. Apostasy, as I understand it, is not error that results from ignorance, nor is it error into which people may fall temporarily when

snared of Satan; but it is outward, deliberate perversion of Christianity, while in heart departing from the faith, as described by Paul in 2 Timothy 4:3, 4: "For the time will come when they will not endure the sound doctrine; but having itching ears, will heap to themselves teachers after their own lusts; and will turn away their ears from the truth, and turn aside to fables."

No wonder that Christ, at the last supper, said in John 14th and 16th chapters, that another than Himself was the "prince of this world" or dispensation, that that prince had nothing in Him and that His "hour had not yet come."

In the twenty-fourth chapter of Matthew, Christ answers the questions: "What shall be the end of this age and the sign of thy coming?" And this age, as Christ describes it, under the domination of Satan, has certainly been characterized by just what He stated would be its earmarks—wars and internal conflicts, famines, pestilences, persecutions, false Christs and leaders without knowledge of the Scriptures. A careful student of world history, aside from the revelation of the Holy Spirit, would be forced, out of the unvarying experiences of that history (which is the apotheosis of ambition, fraud and force), to believe that there is no hope that this age will prepare itself for the coming of Christ, though the doctrine of general preparation for Him previous to His appearing is so commonly preached. It is like a man trying to lift himself by his bootstraps.

The fainting in faith of a number of dear friends over the outbreak of this war started me on the study of the prophecies as to the "course of this world." Then it began to dawn on me that the only key that would unlock Scripture and Scripture prophecy, at least the key that presented the least difficulties of my mind and that made plainer than any other the manner of the fulfillment of the prophecies was the viewpoint and attitude toward Scripture which is implied in the word "premillenarian." As I now see it, the only plan whereby this world can become a "good world," the only way for a just rule on the earth and for righteousness to prevail, is for Christ to come and reign, literally reign, as the prophecies assert. The New Testament makes plain that before that reign can take place the "times of the Gentiles" must come to an end, "as a thief," "as lightning" (Matthew 24)—in catastrophe, cataclysmically.

Then, as in Thessalonians, Christ shall come for His faithful living ones; and they, with the faithful dead in Him, shall be caught up together to meet the Lord in the air. Then shall come the "great tribulation" with "The Beast" (called also "the man of sin"), reigning in power, rampant and destroying, and supporting the false Christ who demands worship; also the establishment of the literal Jewish kingdom in the Holy Land with Jerusalem as capital; the persecution by The Beast and the False Prophet of the Jews; their own turning to God in their appalling extremity, as expounded by Paul in Romans; and, then, in zeal and fidelity to God, preaching to the nations, multitudes of whom shall believe. By such processes of judgment upon sin shall the earth be prepared for Christ's reign of a thousand years, as expounded in Revelation 20. This shall be followed by the loosing for a time of Satan, to lead his deceived ones to war futilely against God, followed by the condemnation of the impenitent dead and the final punishment of Satan and those who belong to him.

Yes, in view of this attitude regarding the Scripture, I can now understand why one ought to be more than ever possessed with zeal for preaching the Word, and that there can be no prevailing, universal righteousness till Christ comes again. His reign alone can end the present inequality and injustice and regime of force, with its interminable national jealousies and enmities.

This viewpoint strengthens me more than ever in the eager desire to proclaim this Gospel while we may, during the present witnessing time, for nobody knows when the end of the present dispensation, represented by the ten divisions of the fourth world empire (the Roman) as prophesied by Daniel, and by John in Revelation, may come to an end.

Therefore let us give testimony to those out of Christ while we may.

Another element in my change of viewpoint was a fact that I could not ignore; namely, many of my most spiritual minded friends in the homeland, as well as many other men whom I revered as Christian leaders, no less than some of the most zealous, soul-winning missionaries, were premillennialists, having gradually changed from the post-millennial view which they had been taught.

#### NOTABLE DEVELOPMENTS OF ZIONISM

By Rev. Samuel Schor, Vicar of Christ Church, Blackpool, England

The story of the origin of Zionism is well known, but there are certain developments of Zionism which deserve to be noticed.

1. The spread of Zionism has been quite phenomenal of late. Nor does it owe its progress to the inspiration of a great leader

like the late Dr. Herzl. While the present leaders are able men, not one of them possesses the magnetic personality of the late founder. And yet the numbers grow, and so does the enthusiasm. The hopefulness of the cause is itself the great motive power.

2. This growing enthusiasm has increased to fever-heat since Turkey plunged into the war. They feel that she has by this act as good as committed suicide. There will cease to be a Turkey when the war is over, and Palestine can only be handed over to the Jews. Congresses, conferences, meetings are being held everywhere in all the great cities of the States, from New York to San Francisco, in the Argentine, in Holland and Switzerland.

3. They had several years ago founded agricultural colleges and model farms in Jaffa, on Mount Carmel, and other places, with the object of giving young Jewish would-be farmers the highest training in their work.

4. The revival of Hebrew as a living tongue is a remarkable movement. It is being taught in the schools; children are encouraged to speak it at home; newspapers and books on every conceivable subject are printed in Hebrew; the literature of the world has been requisitioned from Milton and Dante to Dickens and the latest book on science and philosophy. As you travel through a Jewish colony you hear the children prattling in their play and using the language of Isaiah and the Psalms.

5. Then, again, the Zionists are dreaming of a great world-university in Jerusalem. An attempt to materialize this dream had been made before the war broke out. Clever Jewish professors in various branches of science, mathematics and classics had been brought together. A college had been opened in Jaffa, where all the lectures were given in the Hebrew language. This college, after further development, was to have been transferred to Jerusalem and form the foundation of this world-university.

6. Perhaps the strangest and saddest feature of this great Zionist movement is the utter absence of any thought of God or of spiritual blessings. The whole movement is national, but steeped in materialism of the grossest kind. They have their dreams of culture, of ethics, of morality, but they are all of a dead, cold type, reminding one of the heartless reasoning of the German professor. As the prophets foretold, Israel is returning in unbelief. When once in the land she will discover that the highest forms of organization, the best education, the most perfect system of man-made ethics, cannot regenerate man, and then will come the "time of Jacob's trouble" (Jer. 30:7), which will be the master surgeon's operation, painful but short, to remove forever the cancer of sin and unbelief.

## To Promote Daily Bible Reading

By Howard W. Pope

"O Earth, Earth, Earth, Hear The Word of Jehovah." Jer. 22:29.

"Study the Bible; make it your first daily business to understand some portion of it, and make it your business the rest of the day to obey what you understand." John Ruskin.

### IS YOUR HOUSE WIRED?

Not for electric light or telephone. Such things are not religious necessities. Godly lives have been lived with nothing prouder than oil, gas, or a humble tallow-dip. But is your house wired with the truths of sacred Scripture, so that he who makes light shine out of darkness may make luminous revelations out of them in some crisis of confusion or hour of need?

There is a view of the Bible which we very much need today, namely, that the truths of the Bible are wires, laid away in the soul by reading and meditation, which God turns into luminous realities and throbbing instruments of communication in moments when we need some direct word from Him.

This is not theory, but experience. A missionary living an apostolic life of faith in China was facing famine with her native converts. Rain had long been withheld. The earth was caked and cracked under the relentless sun. The harvest would be lost if the drought continued. Teacher and disciples prayed, seemingly without avail, till, looking at her Bible, she saw these words glowing as with fire before her eyes: "I will pour water upon him that is thirsty, and floods upon the dry ground." She returned to her converts, telling them that she had her answer and the thing was done. Even then the clouds began to gather, and, when still further conditions had been fulfilled, the rain fell in torrents for days, saving the harvest and with it the lives of a province. What had happened? God had turned on a switch. God had sent His Spirit and illuminated that verse to her mind, so that what before seemed dead became a speaking word, a glowing instrument of communication of His mind and purpose to His servant who prayed.

In one of our vast modern buildings, with a dozen elevators speeding up and down, people sometimes wander about in confusion, wondering which elevator will stop for them; when suddenly a red disc or bulb glows in answer to a message through the pressed button, telling them that that elevator is coming for them, and will take them whither they wish to go. So, when our spirits are wired with God's Word, God on occasion makes this truth or that glow according to our necessity, showing that He is coming to deliver us, and

will carry us whither we ought to go in fulfillment of His plan.

We may not of course say that God can communicate with men in no other way than through a verse of Scripture laid away in the mind, for the Scriptures themselves record a revelation preceding Scripture. It is well, however, to ponder the saying of the Psalmist, "Thou hast magnified thy Word above all thy name." And why should we expect God to begin all over again and furnish new revelations when he has already by past revelations put well within our reach, in the Bible, the means by which His truth and will can be made known? The "wires" are here. If we do not install them, what right have we to expect him to sanction our negligence by saving us from its sorrowful effects?

This is what dawned on a number of men influential in our American christianity who went apart by themselves for a time to ponder and pray about a recognized lack of spiritual power. As in God's presence they humbled themselves, asking the cause of this lack, one cause came to stand out before their minds more prominently than all the rest. They saw that their lives were not wired with God's Word as they might be, so that He could not flash His light and help into them at times vital and critical. Out of touch with His truth, they were out of touch with Him; and "without Him" they could "do nothing."

All Christians know that God moves intelligent beings not through force, but through truth. He directs through truth. He comforts through truth. He strengthens through truth. His admonitions, His promises, are the rungs of the ladder on which the soul mounts. One thing remains to be seen, namely, the need of the right truth at the critical time. Will the right truth be in my mind when, next week, some tremendous temptation levels its power against me? Will the right truth be mine when, this very week, some sad event leaps out of the shadows, and drapes my life in black? Can God telegraph the "peace that passeth all understanding" before my spirit breaks? Is my house wired?  
—From editorial in "Sunday School Times."

### THE POCKET TESTAMENT LEAGUE

During the month of July, Mr. Charles M. Alexander and Mr. G. T. B. Davis were here

to exploit The Pocket Testament League. The Faculty, students and employees of the Institute, so far as they could be spared from their duties, turned out to hear them, and nearly filled the Moody Church. They made a splendid presentation of the subject, and signed up the whole audience in a pledge to carry a Testament with them and read at least a chapter every day. The students were greatly interested in it, and many of them are planning to spend their vacation in working for this movement. We have a whole month vacation at this time of the year and our students scatter all over the country, and one can hardly estimate the good that comes from their efforts as they operate on the trains, and in their home towns, and churches and Sunday-schools all over the land.

During the visit of Messrs. Alexander and Davis, the matter was discussed of having The Moody Bible Institute act as the western agency of the Pocket Testament League. As we enroll over a thousand students in our Day Department each year, besides 600 in the Evening Department and 4,000 in the Correspondence Department, with representatives all over the country in our Extension Department, it is easy to see that the Moody Institute could accomplish a great deal in promoting a movement of this kind. The matter is under discussion, and it may be that the Lord has a work for us to do in that direction. There is no better habit for one to form than that of carrying a Testament with him, for there are many spare moments and sometimes hours, when one can utilize his time better in searching the Scriptures than in any other possible way.

We know of one man who has read the Bible through ten times from Genesis to Revelation during the last five years, and he accomplished this largely because he always took some portion of the Scripture with him.

"Rev. H. W. Pope,  
"Dear Brother:

"You should by all means have your article in the August number of 'The Christian Workers Magazine' on 'How to Promote Daily Bible Reading' printed in tract form. I should like to distribute a very large number.

"Very truly yours,

"J. D. Eggleston,

"President Virginia Polytechnic Institute."

We sent him 200 reprints of the article, and we have a few more which we can spare if anyone wishes them. Later we may issue it in tract form.

### TIMELY ADVICE

If you are impatient, sit down quietly and talk with Job.

If you are just a little strong-headed, go and see Moses.

If you are getting weak-kneed, take a good look at Elijah.

If there is no song in your heart, listen to David.

If you are a policy man, read Daniel.

If you are getting sordid, spend a while with Isaiah.

If you feel chilly, get the beloved disciple to put his arms around you.

If your faith is below par, read Paul.

If you are getting lazy, watch James.

If you are losing sight of the future, climb up the stairs of Revelation and get a glimpse of the promised land.

### WHY IN THE MORNING?

At a meeting of morning Bible readers held lately in Calcutta the following reasons were given why we should read the Bible and pray in the morning:

1. We owe first things to God.
2. We are most likely to secure a quiet time in the morning.
3. There is much danger of Bible study and prayer being crowded out entirely if it is not enjoyed in the morning.
4. The mind is then free and fresh.
5. First impressions last.
6. Bible study and prayer make a good foundation for the day.
7. We should seek a high-level start.
8. By this we are put on guard against sin. Ps. 119:9-11.
9. We shall most probably have occasion during the day to use what we get in the morning. One should not go out into wild districts without weapons and ammunition.
10. Many good and holy persons recommend this as one of the chief secrets of deep spiritual living.
11. There is biblical authority for the habit. See Ps. 5:3, and elsewhere.

Trusting in the Lord Jesus Christ for strength, I will make it the rule of my life to set apart at least fifteen minutes every day, if possible in the early morning, for quiet meditation and direct communion with God.

Name .....

This slip containing "Timely Advice" on one side and "Why in the Morning?" on the other, is very useful to enclose in letters. We sent a copy to a young business man, and received the copy back with his signature upon it, and the remark: "This means that I shall have to rise every morning at 6 o'clock instead of 6:15." They can be had at 20 cents per 100 of Bible Institute Colportage Association, 822 North La Salle Street, Chicago, Ill.



## Young People's Society Topics

John C. Page

### "My Favorite Hymn. Tell Why"

September 2, 1917

Psalm 33:1-22. Exodus 15:1-13

#### No. 203, "Church Hymns and Gospel Songs"

I hear the words of love,  
I gaze upon the blood;  
I see the mighty sacrifice,  
And I have peace with God.

'Tis everlasting peace,  
Sure as Jehovah's name;  
'Tis stable as His steadfast throne,  
For evermore the same.

The clouds may go and come,  
And storms may sweep my sky,  
This blood-sealed friendship changes not,  
The Cross is ever nigh.

My love is oft-times low,  
My joy still ebbs and flows;  
But peace with Him remains the same,  
No change Jehovah knows.

I change, He changes not,  
The Christ can never die;  
His love, not mine, the resting-place,  
His truth, not mine, the tie.

This is my favorite hymn. Why? The outstanding facts of redemption, the things that never change are given prominence. The love of God, the Cross of Christ, the peace that comes through believing, the security of the believer, the stability of his salvation, in spite of clouds without and fears or feelings within, the unchangeableness of God, the eternal ministry of Christ, His love and His truth as the resting place of the soul, all these are present in this hymn. Then notice the order. The love of God is first, that is basal; yet it is not understood save at the Cross. Only those who "see the mighty sacrifice" will be able to realize the love of God and enter into the peace of the justified (Romans 5:1). Access to God in songs of praise as well as in words of prayer is available only for those to whom "the Cross is very nigh." These great eternal verities which are the objects of our faith, control our subjective experience.

Christian Endeavorers, commit this hymn to memory. It is one of the best ever written. Dr. Horatius Bonar, is its author. The truths which he so faithfully proclaimed to the salvation of many are found in this hymn. There is more good theology in this hymn than in

a score of the "new ditties" that are published and advertised as hymns. It will pay any society to print this hymn on its topic cards and sing it frequently. Any short meter tune such as that used in singing "Blest be the tie that binds," will fit this grand hymn.

### Are You a Yes—but?

September 9, 1917

#### (A Lesson on Excuses)

Exodus 4:1-17

Moses was a slacker—at first. Afterwards he became a soldier, enlisted, equipped, efficient. His call to service is found in Exodus 3:10, and his excuses against serving are found in Exodus 3:11, 13; 4:1, 10, 13. If his excuses had prevailed he would have missed the opportunity for service and sacrifice, and his name would have been unknown. Because of his willingness to serve and suffer and sacrifice (Ex. 32:32) God has coupled the name of Moses with that of the suffering Saviour, so that in Heaven they sing the song of Moses and the Lamb.

Why are there so many slackers in the sphere of spiritual conference and missionary endeavor? Why so many who say with Moses in Exodus 4:13, "Lord, send I pray thee, by the hand of him whom thou wilt send." In other words, "Lord send somebody else." Is it unwillingness, is it love of ease, is it distrust of God? Whatever it is pull it out of its nest, look at it, analyze it, destroy it. "If we suffer with him we shall also reign with him." Capacity for suffering with Him determines our capacity for the sharing of the glory with Him.

Excuse making began in Eden, when the first man refused the responsibility for his wrong doing, and tried to excuse himself by putting the blame on the woman. One of the meanest and most common traits in fallen human nature is this unwillingness to bear responsibility; this readiness to make excuses. In this time of national crisis there are many slackers, excuse makers, cowards. They lose the respect of all decent people, but even at that cost the work of excuse making goes steadily on.

In the spiritual realm it is the same. Ought you not to be alert to enlist others under the captain of your salvation? "Yes—but." Ought you not to give systematically to the cause of Him you profess to serve? "Yes—but." Having accepted your redemption and the cost of Calvary ought you not to recognize the claims

of your Redeemer for service? "Yes—but." Having promised to pray and to read the Bible every day ought you not to take the time necessary to do it? "Yes—but." Having received new members into your society is it not right and wise that the spirit of friendship and fellowship be extended to them? "Yes—but." And now honestly are you a "Yes—but?"

### "A Christian's Power"

September 16, 1917

Acts 1:1-8

Some years ago the writer stood on the deck of an ocean liner at Liverpool bound for New York. At a given signal a small tug boat drew near. The liner and the tug were then connected by a strong cable. Then the tug boat began to pull. The ocean liner glided down the river Mersey preceded by the smaller boat. But before the Atlantic was reached and the winds and the waves of the ocean encountered the tug boat returned to its base and the liner proceeded alone. The engines within the heart of the big ship began to throb and pulsate so that the ship was propelled through wind and wave, and at length reached its desired haven.

Even so in life; teachers and friends may act as the tug boat and give us a good start on the voyage of life, but to overcome the winds and waves of testing and trial there must be power, sufficient power within. Power to patiently endure; power to witness; power to run the race that is set before us; power to triumph.

Where shall this power be found, and how shall this power be received? Before His departure to heaven our divine Lord said, "All power is given unto me in heaven and on earth." Power, all power belongs to Him. He is at the right hand of God. He appears in the presence of God for us. Some time He will return. Until then a witness is to be born to Him and His ability to save. And this requires power. In view of this need our Lord said, "Ye shall receive the power of the Holy Spirit coming upon you." As a consequence of this an effective witness everywhere may be maintained. Every child of God, everyone born from above is indwelt by the Holy Spirit. But such a one may also be "filled with the Spirit." Indeed, the believer is commanded to be thus filled (Eph. 5:18). This fulness is not for a few who devote all their time to Christian work, but for all believers in every home and in every occupation. Power for holy living and fruitful serving in one's own circle and surroundings is thus provided, enabling the believer to say with Paul, "I can do all things through Christ, who strengthens me." (Phil. 4:19.)

A Christian's power is not merely will power, or intellectual power, or voice power, it is the

power of the Holy Spirit, energizing, equipping, and enabling the believer to do the will and the work of God.

One of the most important scriptures in connection with this topic is found in Titus 3:5. Commit this verse to memory, "He saved us by the washing of regeneration and renewing of the Holy Spirit." Seek to adjust your life to this verse. Salvation is an act and a process. The process is continued by the renewing of the Holy Spirit. It is at this very point that the failure of many Christians is recorded. They forget the imperative necessity of the Spirit's renewing. The means of this renewing is by the Word of God (Col. 3:10), and the time for your renewing is day by day (2 Cor. 4:16).

### How We Should Work Together

September 23, 1917

John 17:20-26

First, we should work together with a perfect conception of whose we are and what we are. Redeemed by the precious blood of Christ, children of God, by faith in Jesus Christ, recipients of one common life derived from one common source. This tends to a unity which is real and abiding. The strength or weakness of a local society or church will be determined not by the number of its membership, but by the number of those truly born from above. In the thinking of many people, the church is anything from a social club up to a spiritual society. From the viewpoint of Scripture the church is the Body of which the risen Christ is the Head. A Christian is one who is "In Christ," a member of that Body through which the risen Lord continues to express his life, and love, and power to save. This conception of the church unites the members. They are one body in Christ and severally members one of another. In Eph. 4:14 and in many other Scriptures we learn that there is one body, permeated by one Spirit, and having one common hope—even the hope of Christ's return. The constant recognition, and realization by faith, of these fundamental things is the basis of appeal to work, and to work together. A large part of the visible and organized church ignores these fundamental facts, consequently the appeal is not to a spiritual body, but to everybody to get in the game, and adopt the methods of "team work" with the promise of quick returns on the basis of "presto! change."

Whips and spurs are applied by those appointed to feed the flock of God, but the thing does not work, and the world continues to ask, "What is the matter with the church?"

Secondly, we should work together as those who have convictions founded upon the Word of God. This will lead to a sense of mission.

(Continued on page 57)

## Sunday-School Department

### Exposition of the International Lessons

By P. B. Fitzwater

September 9

#### Benefits of Total Abstinence Daniel 1

Golden Text:—"But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank." Daniel 1:8.

The book of Daniel falls into two parts: Part I (chapters 1 to 6) in which the prophet appears as the divinely chosen interpreter of dreams; Part II (chapters 7 to 12) in which the prophet appears as the mouthpiece of God, setting forth in visions, not dreams, the times of the Gentiles. The book is written in two languages, Hebrew and Aramaic—chapters 1:1-2:3 and chapters 8-12 (Hebrew); chapters 2:4-7:28 (Aramaic). The part which concerns the Hebrews was written in their own tongue, and the part which concerns the empires of the world is written in their own tongue.

#### I. Daniel's Home Leaving (vv. 1-4).

He was carried away to Babylon by Nebuchadnezzar in the first siege of Jerusalem. This was a great trial for his own heart. He seems to have been about fourteen years of age. For a boy who loved his home and the House of God it was a great trial to be thrust out and dragged away to a foreign country.

#### II. Daniel's Trials and Difficulties (vv. 5-16).

It was the custom for the best of the captives to be selected and trained for service in the land of captivity. They usually selected those of the royal house for such training.

1. Change of name. Among the Hebrews names were given to children which were significant. Daniel means, "God is my Judge." The significance of the name then was that all problems of life were submitted to God for decision. This was the secret of Daniel's life. The purpose of his parents seems to have been instilled into his very life and being. So thoroughly did he imbibe this spirit that in all things he made God the arbiter of his plans and purposes. The object, no doubt, in the change of name was to obliterate his national and religious connection, and identify him with the heathen people. The king of Babylon evidently liked Daniel's appearance and scholarship, but was averse to his religion. The name

which Daniel received by which he was to be known in Babylon was Belteshazzar, which means Bel's prince. This in its bearing upon Daniel would be, the chief one, or the one whom Babylon's chief god favors. Back of the change of name was Satan's attempt to wipe out the name of the true God, and have these young men lose their separation and become assimilated with the heathen.

2. His conscience tested (vv. 5-8). It was with reference to the king's meat and the king's wine. It is ever to be borne in mind that conscience is the ground work of human character. It is the law which must be followed. No doubt Daniel was taunted and laughed at for his fidelity, just as all men and women today who are loyal to their convictions must experience, for all who will live godly in Christ Jesus shall suffer persecution (2 Tim. 3:12).

3. His religious life. This involved his refusal to eat meat and drink wine, which was contrary to his teaching. Also it involved his praying three times a day. This program he loyally carried out, even when it meant death. His praying was not done altogether in secret. He called upon God even when those who were opposed to him could see him.

#### III. His Success (vv. 14-21).

1. Physical health (v. 15). Godly and temperate living pays. The king's meat and wine would have been pleasant to the palate, but would have meant compromise of conscience.

2. Mental growth (v. 20). He was ten times superior to his comrades. It is always true that those who abstain from indulgence in the use of wine have clearer minds, and are mentally better equipped for their work than those who indulge.

3. Social. Daniel stood before the king. No higher position of honor could have been given him.

4. Temporal. He became president of the College of Wise Men and prime minister of the nation. This position he continued to hold through several dynasties.

5. Spiritual (v. 17). Because of Daniel's loyalty to God, Nebuchadnezzar's dream was revealed to him, and he was given visions sketching the whole history of the world. No statesman his equal has ever appeared.

**September 16**  
**The Fiery Furnace**  
**Daniel 3**

Golden Text:—"When thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee." Isaiah 43:2.

**I. The Occasion (vv. 1-7).**

The fact that God said to Nebuchadnezzar, "Thou art this head of gold" (2:38) was too much for him. Though he appeared to have been deeply impressed with Daniel's God, his pride got the better of him. As he grew great and became conscious of it, he grew proud. This moved him to set up a colossal idol of gold in the Plain of Dura to be worshiped by all the people of his realm. It was an attempt at self-deification. It combined with it a political move, the object of which was to weld together the various kingdoms and peoples into one homogeneous body. He inaugurated a religious festival, and called upon all the people to worship the image which he set up. He backed this demand by civil authority. The penalty for refusal to bow down and worship the image was to be cast into the burning fiery furnace.

**II. The Behavior of the Hebrews (vv. 8-18).**

1. The Accusation of the Envious (vv. 8-12). Daniel's three friends had been promoted to positions of honor and responsibility. Certain Chaldeans whose envy had been excited by the promotion of these Hebrews sought occasion against them. This they found when the Hebrews would not bow down and worship the image.

2. The King's Rage (vv. 13-15). He calls the Hebrews before him, questions them and gives them another chance. The offense was most serious—they were defying the authority of the one who had honored them in their promotion; it savored of ingratitude. After closely questioning them he gave them another opportunity to consider their position before consigning them to the fire. His supreme mistake was in the challenge he made to the God of the Hebrews. He seems to have forgotten entirely the confession he had made with reference to God (2:47).

3. The Courageous Reply of the Faithful Hebrews (vv. 16-18). They replied without passion or fear. The peace of God filled their hearts. Their behavior is an expression of triumphant faith. They courageously showed their contempt for death. They were not afraid to die, but were afraid to sin against God. They knew that to bow down before this image was to disobey and dishonor God. While they did not know what God would do in the premises, they knew that He would do the right thing. These Hebrews were far away from home, exposed to the most severe temptation, but they saw their duty clearly set before them. God's law plainly settled it for them. They did not try to find

an excuse to evade their duty, and seeing the way clearly they acted accordingly. Their creed was, "Our God whom we serve is able." Therefore they could burn, but could not turn.

**III. The Glorious Issue (vv. 19-30).**

1. The Harmless Furnace (vv. 19-25). The infuriated king ordered the heat of the furnace to be intensified, his most mighty men to bind the Hebrews and fling them into the fire. Though the heat was so intense that the soldiers who cast them into the furnace were slain, the Hebrews were seen walking loose in the fire, without any hurt. Equally astounding was the fact that a fourth one was seen with them.

2. The Convinced King (vv. 26-28). The spectacle was so wonderful that the king called the Hebrews out of the fire. They came forth unharmed, for the fire had no power over their bodies; not even a hair of their heads was singed, their coats changed, nor the smell of fire upon them (v. 27).

3. The King's Decree (v. 29). This was most foolish and wicked. Even a king has no right to kill people for not worshipping God.

4. Promotion of the Hebrews (v. 30). Their fidelity in this trying ordeal resulted in their promotion instead of downfall.

**September 23**  
**Daniel in the Den of Lions**  
**Daniel 6**

Golden Text:—"The angel of the Lord encampeth round about them that fear Him, and delivereth them." Psalm 34:7.

**I. Daniel the Prime Minister of the Medo-Persian Empire (vv. 1-3).**

Daniel's sterling worth brought him to the front and kept him there. The new king was quick to discern his merits, and to give them recognition by placing him at the head of affairs in his kingdom.

**II. An Occasion Sought against Daniel (vv. 4-9).**

1. The Reason of—Envy. To have this foreigner placed over them aroused the jealousy of the presidents and princes of the empire, so they set about to have him removed.

2. The Failure (v. 4). Daniel's official record was blameless. Not even an error could be found of which they could accuse him. Though he was without fault he had to suffer.

3. The Wicked Plot (vv. 5-9). Not being able to find any fault, they trumped up a charge against him on the ground of his religion. They were not careful about the method employed just so their end was attained.

**III. Daniel's Noble Confession (vv. 10-13).**

Though Daniel knew that the wicked decree was signed, he knelt before God three times a day as usual. He went quietly about

his affairs, attended to his regular devotions, because he trusted God. Daniel continued his usual habit of prayer, even though it was a violation of the civil law, because he knew that God's law was first.

#### IV. The Foolish Decree Executed (vv. 14-17).

The king was greatly displeased with himself (v. 14) and diligently sought to deliver Daniel, but he was helpless (v. 15). The proud ruler was a slave. Daniel was cast into the den of lions (v. 16) and a double seal placed upon the den (v. 17).

#### V. Daniel Delivered (vv. 18-23).

1. The King's Sleepless Night (v. 18). Doubtless Daniel was more comfortable in the den of lions than the king was in his palace.

2. The King's Question (v. 20). In the morning the king called to Daniel in the den of lions, saying, "Is thy God able?"

3. Daniel's Answer (v. 22). "My God has sent His angel." Angels are God's ministering spirits. "The angel of the Lord encampeth round about them that fear him, and delivereth them" (Psalm 34:7).

4. Daniel Removed from the Den (v. 23). There was no manner of hurt upon him. The reason was that "he believed in his God." The same reason is why the garments and hair of his companions were not even singed.

#### VI. Doom of Daniel's Accusers (v. 24).

They were cast into the den of lions "and the lions had the mastery of them, and brake all their bones in pieces or ever they came at the bottom of the den." Their envy was the cause of their own destruction. It brought the curse upon themselves, just as Haman was hanged upon the very gallows he prepared for Mordecai. Daniel is preserved alive while his enemies go into the very trap of their own providing.

#### VII. Darius's Decree (vv. 25-27).

He decreed that in all parts of his kingdom men of all peoples and tongues should tremble and fear before the God of Daniel.

#### VIII. Daniel's Prosperity (v. 28).

Though Daniel's enemies perish, he goes higher and higher in the kingdom, even continuing into the reign of Cyrus.

September 30

### The Goodness and Severity of God (Review)

Daniel 9:3-19

Golden Text:—"The Lord is merciful and gracious, slow to anger, and plenteous in mercy" (Psalm 103:8).

A profitable way to spend the hour would be to make a study of Daniel's prayer as recorded in the lesson assigned for our reading today, and have the lessons of the quarter as illustrations of the goodness and severity of God. Announcement of the plan may be made the Sunday before, and the different lessons

of the quarter assigned to different members of the class to tell how they bear upon the topic of the lesson for this week. A broad analysis of Daniel's prayer is as follows:

#### I. Confession of the Nation's Sins (vv. 3-15).

The circumstances of this prayer were extraordinary. The crisis was so serious that Daniel sought after prayer to the Lord with fasting, sackcloth and ashes. In his confession the people's sins are placed in contrast with God's righteousness. He acknowledges that their sorrows and sufferings justly belong to them. Daniel, the holy man against whom there is no record of wrongdoing, includes himself with his people.

#### II. Supplication for Mercy and Forgiveness (vv. 16-19).

He pleads for God's anger and fury to turn away, and His remembrance of the Holy City and His Chosen People. The Lord's honor was at stake. He confesses that Israel had no merit, were utterly destitute of righteousness, and pleads consideration on the ground of covenant relationship.

Another way to conduct the review would be to ask different members of the class to report on different lessons by giving the vital and central teaching of each. The following are suggested as vital teachings of the several lessons:

Lesson I. God is absolutely holy, therefore those who have been sanctified by fire from the heavenly altar are qualified for His service.

Lesson II. He who turns away from the Lord shall be judged by the Lord.

Lesson III. In Hezekiah's reformatory work the Passover Feast was restored, showing that the only way to get people to return to God is to gather them around the Cross of Christ, the atonement by blood.

Lesson IV. Though our unfaithfulness and cowardice have shamefully humiliated us, we should turn to God in prayer.

Lesson V. God's gracious invitation is extended to all without money and without price.

Lesson VI. No matter how wicked one may have been in his apostasy from God, if he sincerely repents God will be found of him.

Lesson VII. Regardless of one's age and experience, God can use him in doing mighty work if he will but open his heart unto Him.

Lesson VIII. The Word of God found and read will mightily convict of sin, and transform one's life and environment.

Lesson IX. God's predictions as to the captivity of Israel were fulfilled to the letter. Nothing shall fail of that which God has said. He will do.

Lesson X. Jehovah is the Shepherd of captive Israel, and will surely gather them out from their wanderings and save them.



Lesson XI. One should be unflinchingly loyal to God under all circumstances.

Lessons XII and XIII. God is able to deliver those who trust Him, from fire and from wild beasts.

October 7

**Psalms of Deliverance**

**Psalms 85 and 126**

Golden Text:—"They that sow in tears shall reap in joy" (Psalm 126:5).

**Psalm 85**

**I. Praises for Mercies Received (vv. 1-3).**

Praise is given for:

1. Deliverance from captivity (v. 1). He had in mind the specific mercies of a given time; perhaps it was one of the oppressions of the Philistines from which they had been delivered. There seems to be no good ground for thinking that this was a deliverance from the Babylonian captivity. His praise is given to the Lord, the name revealed to Moses when the people were in bondage.

2. Forgiveness of Sin (vv. 2, 3). "Thou hast forgiven the iniquity—covered all their sin." God's restoration was the proof that He had pardoned.

**II. Prayer for Restoration from Backsliding (vv. 4-7).**

He knew how worthless the outward blessings of the Lord would be unless the people inwardly turned to the Lord. He, therefore, besought the Lord to give them the greater blessing, that of a change of heart. Two things are prayed for:

1. That God Would Turn the Hearts of His People Toward Himself (v. 4). Knowing the people's utter helplessness to turn to God, he cried out to God to save them by turning them to Himself. He knew that God's anger could not turn from the people as long as they were impenitent.

2. That God Would Take Away the Very Remembrance of Their Sins (vv. 5-7). (a) The ending of His anger (v. 5). The desire seems to be that He would wipe out the very marks of His displeasure by not longer allowing punishment to be meted out to them. (b) The return of the people's joy (v. 6). (c) Shall show them mercy (v. 7). Make it visible, is his cry.

**III. Exultant Anticipation (vv. 8-13).**

Having spoken the sentiment of the repentant people, the poet expresses confidence of the Lord's response.

1. "He will speak peace" (v. 8). He knew that a gentle answer would come, but its continuance would depend upon the fidelity of the people. Turning to folly would provoke again His wrath.

2. Will bring His salvation near (v. 9). Only as His salvation was near could glory be in the land.

3. Devise a way by which "Mercy and Truth," "Righteousness and Peace" may be united (vv. 10, 11). He did not suggest a way. He may not have known it.

4. The land shall become fruitful (v. 11). When sin is removed, temporal prosperity shall follow.

5. Righteousness shall be the guide of His people (v. 12). In that golden, glad age God's righteous ways will leave a track in which His own may walk with security.

**Psalm 126**

**I. The Fact of Zion's Deliverance (vv. 1, 2).**

1. By Whom (v. 1). The Lord.

2. Effect of (vv. 1, 2). (a) The people were scarcely able to believe it. So sudden and unexpected was their deliverance that it seemed to them as a dream. They expressed their feeling in joyful laughter. (b) The heathen noted their deliverance as marvelous and ascribed it to God (v. 2).

**II. The Song of the People (v. 3).**

They ascribed their deliverance to the Lord and expressed their gratitude in singing God's praise.

**III. The Prayer (v. 4).**

The people cried to God to visit their restoration with fruitfulness, even as the streams from the South spread out and make the country fruitful.

**IV. The Promise (vv. 5, 6).**

Though the people were still obliged to suffer the consequences of their sins, they were encouraged to go on in sowing though in tears, as the reaping would bring joy. The sower who sowed good seed in the bitterness of sorrow would return with gladness bringing his sheaves with him.

## Practical and Doctrinal Applications of the Lessons

By Robert M. Russell

September 9

**The Benefits of Total Abstinence**

**Daniel 1:8-20**

"But Daniel purposed in his heart that he would not defile himself" (v. 8). Daniel was in Babylon, but he did not adopt the world policy. "When in Babylon, do as the Babylonians do." Instead, he recognized that he belonged

to God's spiritual kingdom, and that a change in geographic location did not demand a change of principles governing life. Daniel was governed by an inner purpose. His career in Babylon was as different from that of a worldly man's, as is the movement of a well-steered gasoline launch from that of a drifting log. Daniel's was a heart purpose. His convic-

tion had to do with intellect, emotion and will. His intellect approved a policy of clean living. His emotions prompted him to loving loyalty to God. His will determined his life action.

**"Therefore he requested of the prince of the eunuchs" (v. 8).** Daniel's approach to the man in power was tactful and courteous. He did not arouse opposition and court denial by peremptory demands. He recognized the obligation of his overseer to those he represented, yet at the same time assumed his personal good will. To secure a favor, assume that the person asked has the good disposition to grant it. This assumption furnishes an impulse to live up to the reputation that is implied by the request.

**"Now God made Daniel to find kindness and compassion" (v. 9).** There are always dual forces at work in life. Behind Daniel's courtesy and tact and the good-will of the prince of the eunuchs, was the power and control of God. A certain calmness steals into the soul when we realize that amid all life's complexities the guiding hand of God is present.

**"The prince of the eunuchs said . . . I fear my lord the king" (v. 10).** Faithfulness to the will and wishes of those we represent or serve is an essential of honest living. Men may rightly conclude that they will not carry out certain wishes of their employees, but when they reach this conclusion they should throw up their jobs.

**"Then said Daniel . . . prove thy servants" (vv. 11, 12).** All life should be characterized by "a sweet reasonableness." Daniel did not wish a favor that would not produce favorable results.

**"As thou seest, deal with thy servants" (v. 13).** Moral and mental activity were the things sought by the court training of Daniel and his friends. The virtues of different methods could only be tested by trial.

**"So he hearkened unto them and proved them ten days" (v. 14).** It was fine of the prince of the eunuchs to give a test and a fair test. Two days would not have sufficed for testing. One year or two is not sufficient for testing the results of temperance legislation in any state or community.

**"At the end of ten days their countenances appeared fairer" (v. 15).** This is not necessarily an argument for an exclusive vegetable diet, but it is an argument for clean living and abstinence from all that endangers either physical or moral health. The test proved that wine and other dainties of the king's table were not essentials for best development.

**"God gave them knowledge and skill" (v. 17).** God's gifts of knowledge and wisdom are furnished both directly and indirectly. By the direct power of the spirit God gives wisdom to men. By leading them to wise methods of liv-

ing, a true physical basis for best mental and spiritual attainment is secured.

**"At the end of the days . . . the king communed with them" (vv. 18, 19).** Examinations are not confined to schools, colleges and kings' courts. Every new task in life is an examination testing the worth of previous preparation.

**"And in every matter . . . he found them ten times better" (v. 20).** When preparation is properly made, examination periods are without worry and embarrassment to the student. The preparation that involves conscious living in the presence of God is characterized by completeness. The mind, conscious of God, sweeps down upon its earthly tasks like an eagle in its sure and strong flight.

**September 16  
The Fiery Furnace  
Daniel 3:16-27**

**"We are not careful to answer thee in this matter" (v. 16).** History seems to repeat itself. At the beginning of the "Times of the Gentiles," worship of a great image is demanded by the reigning monarch of the world. At the end of the "Times of the Gentiles" there is to be a like condition, with sentence of death falling on as many as worship not the "image of the beast" (Rev. 13:14, 15). At the close of the present age, the faithful will have to choose between loyalty to God and idolatrous homage of man. With God's revelation clear that he alone deserves worship, time need not be taken to answer demand for idolatrous worship.

**"Our God whom we serve is able to deliver us" (v. 17).** The three Hebrew young men were not sure that God would deliver them from the fiery furnace, but they were sure as to God's power and that he would deliver them from the hand of the king. Rest in God's power and faithfulness is quite possible without a full knowledge of His methods.

**"Be it known . . . we will not serve thy gods" (v. 18).** While not absolutely certain that God would save them from suffering, they were absolutely certain that they would be loyal to the end, and refuse to worship an idol. This is true loyalty. We may not know results but we can decide to do known duty.

**"Then was Nebuchadnezzar full of fury" (v. 19).** A reference to verses 13-15 reveals that Nebuchadnezzar was not so much moved by zeal for the worship of his gods as that he felt an insult to his personal dignity. His words were, "Is it of purpose that ye serve not my god, nor worship the golden image which I have set up." "My" and "I" were great words in Nebuchadnezzar's vocabulary. Much that passes for religious zeal in modern life has the same self centering. All the fierce persecutions of religious history center in the "I" and "My" of personal pride. Denominations are not so

much separated by real differences in theology as by the personal ambitions of leaders.

**"He spake and commanded that they should heat the furnace" (v. 19).** The hatred that springs from supposedly religious zeal is always most violent and cruel. The crimes committed in the name of religion have been among the blackest of history.

**"He commanded certain mighty men that were in his army" (v. 20).** Nebuchadnezzar did not enter the danger zone of the burning fiery furnace. He left that task to his subordinates. It would be well in modern life if the kings and emperors that ordain war should stand in the front line of battle. Too often it is only the families of kings and emperors that are left unbroken by the ravages of war.

**"Then these men were lound . . . and were cast" (v. 21).** What a magnificent example of heroism. A bow, a gesture of respect toward a senseless image, would have saved them, but it would have meant denial of God so into the furnace they dropped, bound as to their bodies, but free as to their souls.

**"Then Nebuchadnezzar, the king, was astonished" (vv. 24-25).** Unspiritual men always stand astonished when God does something. Nebuchadnezzar thought of himself and his mighty men and the furnace fire as the only active agents in God's universe. But he found out that God has a part in His own creation. He learned what he had not known before, that God walks with those who trust Him, and that His presence in the furnace flame of earth brings the cooling atmosphere of heaven.

**"Then Nebuchadnezzar came near . . . he spake and said" (v. 26).** It is to the credit of Nebuchadnezzar that his mind was open to facts, and his judgment to conviction. Facing what God had done, he reversed his estimate of his victims, and said, "Ye servants of the most high God, come forth and come hither." The king is now sane for he has ceased saying, "I" and "My" and instead utters the words, "Most High God."

**"The fire had no power upon their bodies" (v. 27).** When Christ walks with men in the furnace of affliction, the bands that interfere with spiritual liberty are burned, but they, themselves, come forth without the smell of fire upon their garments.

### September 23

#### Daniel in the Lions' Den

#### Daniel 6:10-23

**"When Daniel knew that the writing was signed" (v. 10).** The follower of God should be acquainted with world conditions, but should not be moved to fear by them. Daniel knew the plot of his enemies, and the signing of the decree that meant persecution and danger, but he walked calmly along the path of

duty. The world needs more statesmen like Daniel, who go from the place of public service to the home that is sanctified by prayer.

**"Now his windows were open . . . toward Jerusalem" (v. 10).** Daniel found an aid to his devotions by kneeling at a window through which his eyes swept the horizon toward Jerusalem. Somehow the promises of God seemed clearer as he faced the sky line that was nearest the object of his love.

**"He kneeled . . . and prayed and gave thanks . . . as he did afore time" (v. 10).** Daniel might have changed his place and posture of prayer, but to have done so would have been to act cowardly, and to lose his testimony before an unbelieving world. Daniel maintained his prayer habits as regularly as his meal habits. There would be more spiritual strength in the church today, and more spiritual athletes among believers if habits of Bible study and prayer were regular.

**"Then these men assembled . . . and found Daniel" (v. 11).** The world is ever observing the conduct of believers. Even if the place of prayer is not observed, the results of prayer will be seen in the lives of those who pray.

**"Hast thou not signed an interdict" (v. 12).** The plot of Daniel's enemies was working finely. They had tied the king up with a promise the full meaning of which he did not know. The law of the Medes and Persians demanded that kingly resolution and law once made should not be altered. It was a foolish law, and an unwise interdict. Promises without full knowledge of what they involve are immoral. Oaths to obey a code of unknown laws are not in accord with the spirit of Christianity. A wrong promise should be broken. A bad law should be changed.

**"Daniel . . . regardeth not thee . . . nor the interdict" (v. 13).** Daniel was a true servant of God, and a loyal subject of his king. As a servant of God, he was compelled to abide within the circle of divine commandment. When the circle of kingly authority covered the same area, Daniel could be loyal to both God and his king. When the king removed his center of government from the area of divine command, Daniel had to stay with God. This is the principle guiding the believer in all family and political life. Children are to obey their parents "in the Lord," and citizens are to "render to Caesar the things which are Caesar's," but this must not interfere with "rendering to God the things which are God's." When it is a choice between Caesar and God, Caesar must have second place or no place, as the case may be.

**"Thy God whom thou servest continually, He will deliver thee" (v. 16).** Darius was a man of religious faith even though lacking in political courage. Perhaps he felt that to

change an interdict would mean the dissolution of his government, and it was wiser to let Daniel meet danger than imperil governmental stability. At all events, he did trust God. He openly confessed his faith.

"The king passed the night fasting . . . and his sleep fled from him" (v. 18). It was a night of mingled emotions for Darius. Doubtless much of the time was spent in prayer while his faith must have been shadowed by thought of his own possible cowardice. It is to his credit that he kept awake, and banished all entertainment.

"Then the king arose very early" (vv. 19, 20). The faith of Darius was weak and trembling yet it was faith. His question "Is thy God whom thou servest continually able to deliver thee from the lion?" was uttered with a trembling voice, and with fear that there would be no answer. Yet a weak faith brought him to the lions' den, and prepared for a strong after service.

"My God hath sent His angels" (v. 22). Angel ministry had a large place in the Old Testament dispensation and during the early years of the new dispensation. Their invisible ministry may be far larger now than we suppose. The subject should claim more of our thought. A renewal of the visible ministry of angels will characterize the millennial age.

"No manner of hurt was found on him because he had trusted in his God" (v. 23). The Bible story of trust is the story of triumph. Daniel was in the mind of the author of the Hebrews when he wrote that wondrous 11th chapter, including reference to the faith and triumph of "Samuel and the p. ophets."

### September 30

#### Human Failures and Divine Triumphs Review

The quarterly review gives opportunity for gathering up the great lessons that have been learned concerning God's dealing with men. Each lesson may be reviewed, and the high points of interest noted. A pronounced need for teacher and scholar is to have a general view of dispensational truth, or a comprehensive knowledge of God's program in redemption from first to last. When this is held in mind, the different parts of Scripture fall into their appropriate places, and are more easily understood. To meet such a need the following outline of dispensational periods is presented under the general heading of "Human Failures Met by Divine Triumphs."

I. The first dispensation was that of **innocence**. Adam and Eve were created innocent. While they were untried and therefore not virtuous in the sense of being opposed to evil, they were without sin. Humanity failed as our first parents yielded to the tempter (Gen. 3:1-7). But following human failure there came

divine triumph. God met the situation with both judgment and mercy. Our first parents were driven from Paradise, but God made provision of sacrifice concerning their guilt (Gen. 3:21-24).

II. The dispensation of innocence was followed by that of **conscience**. After the fall, mankind knew good from evil, and were thus under dominion of conscience. Here again men failed as is set forth in (Gen. 6:1-6). But here also God triumphs by acts of judgment and mercy as seen in (Gen. 6:7, 8), with contextual history.

III. The third dispensation was that of **human government**. God established a social order in Noah's day, giving to men even the power of the death penalty for the maintenance of order (Gen. 9:5, 6). When men failed to follow divine regulations for the replenishing of the earth, and planned the Tower of Babel, God came with judgment of confused tongues (Gen. 9:1; Gen. 11:1-4).

IV. The dispensation of **promise** followed that of Noah's age. God called Abraham to be the head of a witnessing family and nation. At the end of four hundred years there is failure. All Abraham's posterity are slaves in Egypt, while Egypt and surrounding nations are in the blackness of sin. The situation is again met by God's triumphant power (Gen. 12:1-3; Ex. 2:23-25; Ex. 12:29-36).

V. The age of **law** followed that of promise, and covers the period between the two mountain scenes of Sinai and Calvary. A perfect moral law was given at Mt. Sinai, and accepted by Israel (Ex. 20:1; Ex. 24:3). This dispensation ended in absolute failure for humanity. Christ, the perfect embodiment of law, was rejected and nailed to the cross. The Jews cried for Barabbas, a lawless one, while Gentile power, with darkened mind, pronounced death sentence on the just one (Luke 23:18-25). God, however, triumphed in a wonderful way, making the very death of Christ a sacrifice for law-breakers, and through His Spirit providing for renewal of man's lawless nature (Rom. 1:4; 5:6-8; Acts 1:8; Rom. 8:1-4).

VI. By the resurrection of Jesus, and the bestowment of the Holy Spirit, God introduced the dispensation of **grace**. A grace which offers pardon to all sinners, and renewal of broken life for all weakened by sin would seem suited to compel human attention, and sweep the world into a condition of righteousness and peace. Present world conditions do not indicate the triumph of church organization in the world, and the speedy coming of universal peace. But God will not be thwarted. This age of sin and failure has results of grace. The elect of God are being called out to constitute a reigning throng with Christ. The return of Jesus for world judgment, and



the glorification of His saints will bring full victory.

VII. The last dispensation of world life will be the **millennial age**. Here, under strict divine control, there will be world righteousness, but when Satan, at the close of this age, is loosed for a little season, humanity will yield to his leadership, to be met by the victorious regiment of God (Rev. 20:6-10). Human redemption is not through human evolution but by divine power.

October 7

### A Song of Deliverance

Psalms 85:1-13

**"LORD, thou hast been favorable unto thy land" (v. 1).** The covenant name of Jehovah is here used because God is thought upon as completing a great purpose. Israel's blessings all had their start in the grace of Jehovah, and must have continuance therein.

**"Thou hast brought back the captivity of Jacob" (v. 1).** Israel's captivity was with divine permission. When God made covenant with Israel, and gave His law, He warned them that disobedience would result in captivity and scattering among the nations. Since Israel's captivity was by the permission of God, only by His power could there be restoration. There is need for clear distinction between what may be termed the **permissive** decrees of God and His **active** decrees in divine government.

**"Thou hast forgiven . . . thou hast covered" (v. 2).** Human language has been taxed to its limit in finding terms to describe God's thorough way of disposing of human guilt. Sins are "carried away," "covered," "blotted out," as the writing on the tablet of wax or as the mist of the cloud. Sins are described as "cast behind the back" of God or buried in the depths of the sea. When God deals with sin, it is gone. By grace we shall be "all we might have been."

**"Thou hast taken away all thy wrath" (v. 3).** Wrath and anger must be real emotions in the heart of God or else words mean nothing. Unless the wrath and anger of God have some resemblance to the same emotions of man at his best, there is no meaning in the declaration that man is made after the image of God, and the human vocabulary is meaningless when referring to the divine nature. God's holiness has revulsion of wrath and anger in the presence of human sin. God is love but love may be approving, sorrowing or chastising toward its objects. There is nothing so terrible in life as the wrath of outraged love.

**"Turn us, O God of our salvation" (v. 4).** Man's great need is a right relation to God.

That which makes summer or winter on the earth is the relation of any zone to the sun. The sun is unchanging in its ministry of light and heat, but winter and darkness come as the result of earth's position. The "winter of our discontent" and the night of our sin and sorrow can only be overcome by a new relationship to God. In helplessness we must cry to the source of power.

**"Wilt thou be angry with us forever" (v. 5).** Divine wrath must last while sin lasts. God cannot change His nature. God cannot make sin happy. Eternal punishment involves the condition of endless sin.

**"Wilt thou not revive us again" (v. 6).** The prayer for revival is petition for renewal of life. Souls and churches pray for a revival when conscious of deadness. The normal condition of the redeemed soul and the working church is joyous, full life.

**"Show us thy mercy" (v. 7).** God's mercy is of the very essence of His nature. God delights to meet sin with pardon. The highest emotions of men, as they forgive wrong doing, and go to the rescue of the helpless, give but feeble illustrations of God's delight in mercy and salvation.

**"I will hear what God, the Lord, will speak" (v. 8).** It is wise to listen to God. He has a wondrous message for His people. It concerns righteousness and then peace. Listening to God implies confidence in His character. The terrible tendency of modern times is to listen to God's Word in the spirit of doubt.

**"Surely his salvation is nigh them that fear Him" (v. 9).** The nearness and availability of all God's blessings are emphasized in the Bible. What shall man do to be saved? Really nothing, for all has been done. He is to receive. Light shines from the sky. Let him open his eyes. The wind sweeps round the earth. Let each man fill his lungs. "Heaven is given away; God may be had for the asking."

**"Mercy and truth are met together" (v. 10).** That mercy and truth might meet in a world of sin, and righteousness and peace embrace each other, where there has been unrighteousness, has been the problem for divine wisdom and grace. It is solved in Jesus Christ. In Romans 3:21-26, we have Paul's discussion of salvation by divine righteousness.

**"Righteousness shall look down from heaven" (v. 11).** God looks with unchanging nature upon the world. He sees its need of righteousness, and provides it. Well may the Psalmist sing, "The Lord God is a sun and shield, He will give grace and glory." The sun flings out its riches of light and warmth, and in this the earth has its fruitfulness and beauty. God is the source of human good and gladness.



# Practical and Perplexing Questions

Answered by the Editors

## BRIEF MENTION

**Perplexed, Denver, Colo.:** "What the Bible Teaches About War, and the Christian's Attitude in the Present Crisis," is treated at length in our July number. We do not consider the soldier a murderer, any more than is the public executioner.

**H. H. S., Almond, Wis.:** Your communication on Woman Suffrage is appreciated, but we do not think it desirable for publication just now. Our attitude personally is stated in an editorial in our August issue. We are gratified that in the main you agree with the recent articles on that subject which we have published.

**C. H., Marmarth, N. D.:** The apparent contradiction between Matthew 27:44 and Luke 23:40, 41, is removed on the understanding that both thieves railed on Jesus at first, but one afterwards repented.

The testimony to Israel in Matthew 10, which was interrupted by their rejection of Christ will be taken up by a Jewish remnant in the end of the age, and in them verse 23 will be finally fulfilled.

**E. L., Battle Creek, Mich.:** The Seventh Day Baptists are distinguished by the observance of the seventh day Sabbath instead of the Lord's Day. They hold that the fourth commandment binds Christians just as it did the Jews to keep the seventh day. For evidence that the early church observed the first day of the week, commemorating the resurrection of Christ, see John 20:19 and 26; Acts 27; 1 Corinthians 16:2.

**A Christian Mother:** The Gospel of John does not contradict Paul's teaching as to the second coming of Christ, but confirms it. See John 14:3; 16:16; 21:22, 23. The same is true of the Book of Revelation, written by John late in the first century. Paul may have been disappointed personally in that Christ did not come in his day, but he was preserved from any error in teaching on the subject.

The "days" in Genesis 1 may be long periods, since the Bible sometimes uses the word in that sense as in "the day of the Lord" and "the day of salvation."

**J. M. R., Salina, Kan.:** War is not a "comcomitant" of sin, but a retribution for it, and in that sense a restraint upon it. We regard Satan as a person rather than merely an evil influence. The subject of his personality is touched upon in Gray's "Satan and the Saint," and still more fully in a volume entitled, "Satan," by Lewis S. Chafer. Both of these

can be obtained through the Bible Institute Colportage Association, 822 North La Salle Street, Chicago, Ill. We believe God has often used one wicked nation to chastise another, and that the United States will have her turn of retribution which may come to her in the present war, even though in the end her enemy is overcome.

**J. B. E., Meno, Okla.:** (1) You are right in thinking that missionaries to the Jews should keep in mind such an important matter as that of which you speak. (2) Non-resistant Christians have expressed themselves in our pages with entire freedom, and any more of them who have anything new and true to say are cordially welcome to send it on. (3) We have often mentioned the work to which you refer and expect to continue to do so. (4) We have stopped advertising the periodical you name, because it has stopped sending us its ad. (5) The events under the seven seals in Revelation parallel those in Matthew 24. We understand the rider on the white horse to be a false Christ as in Matthew 24:5.

## YOUNG PEOPLE'S SOCIETY TOPICS

(Continued from page 48)

The Christian is not called to do everything, but to do the thing that his Lord commands in the great commission. "Ye shall be my witnesses unto the uttermost parts." To represent Christ is the Christian's great objective. Have strong convictions concerning this.

Thirdly, we should work together in the spirit of enterprise, ready to attack existing evils; in the spirit of unselfishness ready to co-operate with our fellow Christians; and in the spirit of devotion to Christ, from which nothing can turn us aside. Prayerfully, patiently, persistently, our witness must be borne until the last member of His church shall be gathered in and the Lord Himself shall come.

## Home Mission Work Among Immigrants September 30, 1917

For missionary items of interest see the Foreign Field Department of this magazine from month to month.

The Colportage Association of the Moody Bible Institute sent 33,125 Gospels of John, and 7,085 Colportage Library books, to the men serving in the army and navy, between May 10 and July 14, 1917.

## For Sermon and Scrap Book

### JONAH THE HYPOCRITE

Jonah 1:5-7

1. The Hypocrite Covered (1:5).  
"But Jonah was gone down into the sides of the ship and was asleep."
2. The Hypocrite Discovered (1:6).  
"The captain came to him and said, What meanest thou, O sleeper?"
3. The Hypocrite Uncovered (1:7).  
"Come, let us cast lots that we may know who is the cause of this storm," and the lot fell upon Jonah.

Lesson: Be sure your sin will find you out.  
H. G. H.

### ISAIAH 55

#### An Outline

- I. The Urgent Call—"Ho" (v. 1).
- II. The Kind Invitation (v. 1).
  1. It is for everyone.
  2. It is generous—"without money and without price."
  3. It is easy—"come."
- III. The Solemn Reproof—"Wherefore Do Ye Spend," etc (v. 2).
- IV. The Positive Command (vv. 2, 3, 6).
  1. "Hearken."
  2. "Come unto me."
  3. "Seek ye the Lord."
- V. The Gracious Promise (vv. 3-6).
  1. "I will make—covenant."
  2. "Nations—shall run unto thee."
- VI. The Necessary Condition (vv. 6, 7).
  1. Seek the Lord.
  2. Forsake—way, thoughts.
- VII. The Glorious Result (vv. 12, 13).
  1. Joy and peace.
  2. Transformation and blessing.
  3. Glory to the Lord.

—Alliance Quarterly.

### "YOUR FAITH"

Faith is an assurance, an act, and an attitude. It is based on the Word of God and is therefore an assurance; it receives the Son of God, and is therefore an act; and it trusts in God Himself, and is therefore an attitude.

1. **Proclamation of faith.** "Your faith is spoken of" (Rom. 1:8; 1 Thess. 1:8).
2. **Power of faith.** "Your faith in \* \* \* power of God" (1 Cor. 1:8; 1 Thess. 3:7).
3. **Progress of faith.** "Your faith is increased" (1 Cor. 10:13; 2 Thess. 1:3).
4. **Presence of faith.** "Your faith in the Lord Jesus" (Eph. 1:15).
5. **Principles of faith.** "Sacrifice and service of your faith" (Phil. 2:17; 1 Pet. 1:9, 21).

6. **Praise of faith.** "We thank God \* \* \* since we heard of your faith in Christ Jesus" (Col. 1:3, 4).

7. **Pertinacity of faith.** "Steadfastness of your faith in Christ Jesus" (Col. 2:5).

8. **Perfecting of faith.** "Perfect that which is lacking in your faith" (1 Thess. 3:10).

9. **Proving of faith.** "Trying of your faith" (Jam. 1:3; 1 Pet. 1:7).

10. **Partners of faith.** "Add to your faith" (2 Pet. 2:5-8).

—F. E. Marsh.

### THE MESSAGE OF THE EMPTY CHAIR

#### A Funeral Sermon Outline

"Thou shalt be missed, because thy seat will be empty."—1 Sam. 20:18.

For David and Jonathan the moment of separation has come. Death separates more cruelly than King Saul's anger separated David and Jonathan. The value of their affection remains, in spite of separation.

I. Love made this grief possible, as it lies beneath all noblest sorrow. 1. Neither love nor grief can be argued away. Logic little moves the heart. God has provided that time, activities, and the renewal of the relations of life shall gradually make separation endurable. 2. It is because of the large place made for themselves that we mourn for our dear ones. We would not have it otherwise.

II. The absent loved one still fills the accustomed place. 1. Whoever sat at King Saul's table in David's seat, it was empty to Jonathan; rather, it was still David's place. 2. Memory vividly restores the lost presence. 3. The vacant place recalls the virtues, example, tones and touches of the vanished life.

III. Heaven's empty places are filled only as these seats become vacant here through death. 1. There are the claims of "the Father's house" for us to think of. Heaven has its vacant places, too, and these are filled as we for a little lose our own. 2. The only way they may be filled is through our brief but poignant loss. 3. There are two sides of life to think of—the heavenly, with its unending satisfactions and fellowships, and the earthly, brief and fleeting, but full of possibility. 4. The more we lose to heaven, the greater our gain there.

IV. We may often judge best of life here by thinking of it as the opportunity of making an empty place. 1. There is satisfaction in the thought that we shall be missed. 2. How much of a place do we have in the hearts of

others? A large place? Fill it! A small place? Make it large!—M. A. B., in "Homiletic Review."

## TWO WAYS OF DEALING WITH SIN

### An Object Lesson Talk

Here is a piece of glass which has a spot on it, a black, ugly stain. We do not like the looks of it, do we? We would like to get rid of it; and there are two ways we may try.

Suppose we take a little of this whitewash and cover it out of sight; will not that be a good way? Let us try it. There! The black spot is really hidden, you see. Whitewashing appears to be a very good way of dealing with spots. But wait a moment! I find I can't see through this glass! It used to be clear and transparent; I could look right through it and see you all. What is the matter? Ah! the whitewash that covered the spot has spoiled the glass; its clear transparency is ruined!

That is always the result of whitewashing a spot on glass. Yet this is the very way people often take with their sins; grown people and children, too. Have you ever known any one to try that method? Here is a boy who has told a lie. He is afraid of being found out; so he covers it with whitewash of another lie. A man takes money that is not his own; and he covers the theft by stealing more. These people know very well that they have sinned. But their chief concern is lest others should know it; so they try to hide the wrong. Perhaps nobody ever finds them out. But God knows and they know that the stain of sin is there.

It always takes more and more whitewash to keep the spots covered. When one lie is hidden by another, you must tell a third to cover the second. The deception that hides sin must be all the time kept up, for the whitewash keeps wearing off. And all the while the heart is getting dull and dead. Its clear transparency is lost; its purity is destroyed. And all the time the sinner is afraid of being found out. That is the reason that people who are deceitful often will not look you straight in the eye. They have lost their purity of heart, and the eye tells the tale.

Let us be thankful that there is another way of dealing with sins, just as there is another way of dealing with the stain on the glass. Let me show you. Here is another glass that has a spot on it. We will undertake now, not to cover the black spot by whitewashing it, but to wash it away altogether. There!—the wet sponge has entirely removed it. And the glass, you see, is as transparent as before the stain came upon it. This is just God's way of dealing with a sinful soul. He never whitewashes; He washes white. Though your sins be as scarlet, they shall be as white as snow.—Frank T. Bayley, in "Herald of Holiness."

## THE FAITHFUL FEW

Blest be the faithful few,  
Those always in the pew,  
Unless compelled to stay away  
By sickness on the Sabbath day,  
Or work that they cannot control,  
Which brings no food for hungry soul.

Without the faithful few  
The Word to empty pew  
Too oft, alas! in Jesus' name,  
The preacher sadly would proclaim,  
And church, for need of folk more true,  
Would fail and cease good work to do.

But wait! The faithful few  
To earth will bid adieu  
And straight to heaven they shall go;  
While sad, in regions far below,  
Unfaithful folk lament that they  
Tried not to live the loyal way.

—Rev. A. W. Smith.

## QUALIFICATIONS OF A FIRST CLASS OPEN-AIR WORKER

He should have—  
The love and compassion of Christ.  
The perseverance of Noah.  
The faith of Abraham.  
The pluck of Joshua.  
The strength of Samson.  
The musical ability of David.  
The wisdom of Solomon.  
The patience of Job.  
The backbone of Daniel.  
The voice of John the Baptist.  
The zeal of Paul.

If you haven't all these qualifications, don't let that deter you from taking up the work. Start in with what you have; God will give you more.—H. B. Gibbud.

## A COWBOY'S IDEA OF RELIGION

### A Suggestion to Christian Workers

A converted cowboy gave his idea of what religion is in the following expressive terms:

"Lots of folks that would really like to do right think that servin' the Lord means shoutin' themselves hoarse praisin' His name. Now I'll tell you how I look at that. I'm workin' for Jim here. Now, if I'd sit around the house here tellin' what a good fellow Jim is, and singin' songs to him, an' gettin' up in the night to serenade him, I'd be doin' just like what lots of Christians do, but I wouldn't suit Jim, and I'd get fired mighty quick. But when I buckle on my straps and hustle among the hills, and see that Jim's herd is all right, an' not sufferin' for water and feed, or bein' off the range and branded by cow thieves, then I'm servin' Jim, as he wants to be served."—"The Christian."

### FOUR "I'S" FOR THE PREACHER

1. I must be impartial. It will never do for me to be hand and glove with this clique or clan or coterie. I belong to the church, and not to a few people in it. I am the pastor of Mrs. Careworn as well as Mrs. Cardcase. I belong to the little child on the back street whose father is a drunkard and whose mother is a washerwoman as well as to little Georgie Giltedge who lives on the avenue and whose father is the president of my board of trustees. My heart must be big enough and my sympathies must be wide enough to take in everybody in my church and parish without regard to social standing, age, color or previous condition of servitude. I'll be a friend to the blasted as well as to the blessed, to the man who is "down and out" as well as to the man who is clad in purple and fine linen and who fares sumptuously every day.

2. I must be interesting. It will never do for me to let people yawn and sleep in my church if I can help it. I will be interesting, and that will make the people interested. I will be as bright and cheery as a sunbeam, as straight as an Alpine arrow and as keen as a Damascus blade. I will bring out of God's Treasury things new and old. I will keep my body in the best physical condition and my mind so well stored with the fairy tales of science and the rich results of time that my manner and my message will grip people like the Ancient Mariner, the wedding guest whom Samuel Taylor Coleridge tells us about in such interesting numbers. I have a gracious message and a gladsome salvation, but that will not help people if they do not come to church or do not listen to me when they do come.

3. I must be instructive. For me to appear before my congregation with nothing more than pious platitudes would be a disgrace and shame, and if I do it I ought to be ashamed even if my people do not remark about it. I will pack my sermons full of interesting, helpful and instructive material from all the fields of literature, science and art that I may be master of or familiar with, but especially will I fill my sermons with the Word of God, for that is able to make men wise unto salvation through faith in the Lord Jesus.

4. I must be inspiring. It is not enough to be impartial and interesting and instructive. I must be inspiring. I must not only point to heaven, but lead the way, and for Jesus' sake I must not be weary or discouraged until He shall set judgment in the earth and the isles shall wait for His law. I must get people to go along to Canaan. I must so preach and love and labor that many from all classes will be glad to travel my way. I must do all these things and more, for "I am a minister according to the dispensation of God, which is given unto me for you to fulfil the Word of God; even the mystery which hath been hidden

for ages, but is now made manifest to his saints—which is Christ in you the hope of glory whom we preach, warning every man and teaching every man in all wisdom that we may present every man perfect in Christ."

O Lord, help me to remember and practice all these "I's," and then my ministry will be a blessing, and I shall say, "Not I, but Christ." "Not I, but Christ that dwelleth in me."—Joseph Weston, in "Watchman-Examiner."

### A SUGGESTIVE OUTLINE

#### For the Home Study of a Sunday-school Lesson

1. Review last Sunday's lesson. Recall at least one practical thought.
2. Circumstances. Describe the author, date, places and persons.
3. Contents. Present the lesson story from memory concisely.
4. Lesson outline. (Presented by the teacher.)
5. The best verse.
6. Any example we should follow.
7. Any error we should avoid.
8. A practical thought for Christians.
9. A practical truth for the unsaved.
10. Any promise we should claim.
11. An illustration from the Bible or from life.
12. Clinch the central truth.

#### Pointers

1. Assignments should be made one week in advance.
2. Every scholar should study each lesson as a whole.
3. Read each lesson at least five times.
4. Use your Bible. Ask the Holy Spirit to guide you into truth.

— C. G. Unangst, in "The Evangelical."

### KEEP PROCLAIMING THE GOSPEL

Some drinking fountains that are placed in public places for the thirsty draft animals are so made that the cooling water flows into them no faster than it is drawn out. A cessation of the outflow automatically stops the inflow. We may compare ourselves with these fountains. The fulness of the Gospel ceases to be felt as soon as we leave off telling the story of God's love. To restrain the outflow of the loving message is to cut off the inflow of the Christian joy.—F. S. Harwood, in "S. S. Times."

### GOOD ADVICE

An aged minister, advising a young man who was just entering upon his life-work as a shepherd of God's flock, said, "My son, feed the sheep, do not beat them. If a sheep is well fed, he can endure, and will submit to some harsh treatment, but to starve and beat him at the same time is likely to prove fatal."—"Evangelical."

## Foreign Mission Department

The following message to the Mission Boards constitutes a wholesome address to the church, especially fitting in this hour of unrest and excitement on account of the entrance of the United States into the great world war. We give the message to our readers because it is a call to the higher patriotism, and in obedience to its spirit, the highest interest of the nation and of the world are conserved.

### THE CHALLENGE OF THE WAR TO FOREIGN MISSIONS A Message to Mission Boards

The church at home and abroad is confronted by a challenge and an opportunity never exceeded. Some are counselling hesitation and even the curtailment of effort and offerings, upon the plea that the state should now command all the resources of men and of money.

Representing the mission organizations and forces of North America, the Committee of Reference and Counsel, through its officers, hereby appeals to the Christian missionary organizations and constituencies of America as well as to every individual disciple of Jesus Christ.

We recognize that the spirit of patriotism, calling for supreme sacrifice in the interest of righteousness and of country, must not be discouraged and that the cry of distressed humanity cannot be ignored. While some missionary boards are not contemplating special and untried undertakings or planning the erection of buildings not immediately necessary, we cannot escape from the conviction that this period of war, with all its exacting demands, may be the supreme hour for undertaking new and daring enterprises for Christ and the church.

We would call attention anew to the significant fact that the large missionary enterprises had their origin in times of the greatest national and international upheavals. The missionary societies of Great Britain were launched while Europe was rent asunder by the Napoleonic Wars, and the first missionaries sent abroad from the United States began their work during the war of 1812. At the time of the American Civil War new foreign missionary organizations sprang into being and the old boards experienced signal expansion. In the history of the church, widespread disorder and physical suffering and need have incited to greater devotion and sacrifice.

We are also face to face with the startling fact that the work of more than 2,000 Teuton missionaries has become disrupted and is in danger of dissolution, whereby some 700,000 followers of Christ in pagan lands may be left as sheep without a shepherd. This throws an immediate and enormous responsibility upon the Christians of England and North America to conserve the devotion and sacrifice which German missionaries have given to building up Christian communities and institutions. England is heroically assuming a large share of the burden; we of America must not hold back.

The Asiatic and African races are undergoing sweeping transformations in their thinking, their relations to the nations of the West, and in their religious conceptions. They have been fighting the white man's war shoulder to shoulder with Europeans and upon a plane of equality. Dependent peoples who are now sharing in this conflict, cannot return to former positions of contented subjection.

China and Japan have held the balance of power in eastern Asia constituting a new and significant relation to the western nations. Already the Far East is seething with a new national and international life for which she is seeking a substantial religious foundation. These conditions demand, while the situation is plastic, the concentration of the unifying forces of Christendom. Today the great majority of these people are more accessible, and even more eager for Christian instruction, than they have ever been before in all the history of modern missions. These conditions cannot be expected indefinitely to continue.

The foreign missionaries, with their prestige, their institutions already established, and with their message of comfort, hope and regeneration, hold a position unique in history and pregnant with assurances of universal international good order and brotherhood and permanent peace for the world. Foreign missionaries can now render a genuine patriotic and national service, both to the country from which they come and the country in which they serve. Thoughtful people have come to realize, what men eminent in statecraft are beginning to affirm, that foreign missions have been an effective force for breaking down barriers between East and West. It is clear that foreign missionaries are true soldiers of the better order which is to bind the world together after the war. They are quite as important to America as her army or her navy.



By serving the world most effectively they also greatly serve the state.

We therefore call upon all who love their country who long and pray for universal brotherhood and for an abiding peace among nations, who hope to see the principles taught by Jesus Christ become the principles underlying all human society and ruling the national life of the world, to regard no effort too exhausting and no sacrifice too great for the fullest vitalization of all missionary agencies and for the completest possible mobilization of the forces of the Christian church for the redemption of the world.

To this end we implore sincere prayer and united intercession coupled with unstinted sacrificial giving.

On behalf of the Committee of Reference and Council.

(Signed)

James L. Barton, Chairman.

W. I. Chamberlain, Vice-Chairman.

Geo. Heber Jones, Secretary.

### CHINA

#### China Continues to Amaze the World

On March 31 the last ounce of opium was sold in China. Thus ends the prohibition movement which began ten years ago. The foreign syndicate of Shanghai offered the government \$7,000,000 for the privilege of continuing sales of the drug another six months, in order that they might work off their remaining stock, but the offer was declined. Does history offer a greater example of moral determination on the part of a nation?—H. C. Ritter, Nanking.

#### Does China Challenge?

To realize that manhood has no real value or sanctity except that which Christ gave to it, one needs to come to China. The ignorance, the moral destitution, the spiritual blindness—all of these things stand out so glaringly—they create an atmosphere which is heathendom. And between heathendom and Christianity there is a vast gulf fixed which only the Spirit of God can bridge. That gulf is being bridged. In the lives of hundreds of Chinese Christians here in Nanking it is evident that the gospel of Jesus Christ is the power of God unto salvation to all that believe. The need is so unspeakable, the opportunities for investing one's life for God in China are so wonderful, that one thrills with the prospect of having a part in the glorious work of winning China for Christ.—H. C. Ritter, Nanking.

We have only 5,300 workers in China, all told, and giving 25,000 to each one to work would leave over 200 million souls absolutely uncared for! Our Lord said, "Preach the gospel to every creature."

Our one great need here is for personal workers, of sound faith and common sense,

of some perseverance, and who will not be discouraged at a little language like the Chinese, or the enemies by the way. Our God is a great God, and gives the language, and, most of all, a love for the people, and a delight to make Him known among those for whom He died. Come not but for the love of God, but do not delay, other things being equal, if you at all realize the need, and cannot give Him a real good excuse for remaining at home.—Allen N. Cameron, '90, Missionary.

### IN SPIITE OF THE WAR

Recently the secretaries of the British Societies met to compare notes and to forecast the future of missionary work as conducted by the British boards. Mr. Marshall Broomhall, one of the secretaries present, writes:

"More than half of the societies reported either an increase in income or at least a maintenance of their normal, and with the exception of those fields in the middle East where work has been made impossible by the war, the progress is astonishing. We ourselves in China are having times of blessing. Last year our income was practically the highest in our history and the baptisms the highest but one. We should hardly have dared to hope for such results had we known three years ago all we were called upon to pass through.

"In regard to the period after the war, we must hope and pray that God will raise up native workers since it is almost inevitable that the supply of men from some of the home countries cannot be equal to the growing needs."

### PROGRESS IN PANAMA

The Union Church is growing remarkably. The congregation in Balboa has found it necessary to divide its Sunday-school and the two schools now number about 500 pupils. They have called a third pastor for Gatun, which congregation agrees to support the minister entirely. They expect to begin the basement of their new church in Balboa in a few weeks. Plans call for an expenditure of \$70,000, about \$30,000 of which has already been raised. They will build the basement first and use it until they are able to complete the entire structure.

The American Bible Society with its magnificent new home in Cristobal is doing a splendid work.

The Seventh Day Adventists are putting in a \$30,000 printing plant, from which they expect to deliver Spanish literature all over South America.

The Seaman's Society is preparing to put up a \$30,000 building.—From letters of Mr. S. G. Inman.

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## The Evangelistic Field

### SUGGESTIONS TO OUR CORRESPONDENTS

Evangelists and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the 10th of the month preceding date of issue.

"The Evangelistic Field" department is intended for news in concise reports of revival meetings, soul-winning campaigns, and a record of evangelistic work in general. We do not invite statements eulogizing the leaders or participants in this line of work, nor can we promise to print them.—Editors.

W. C. Moorman writes from Hindsville, Ark., "We are having a good revival here. I go next to Balckow, Mo."

P. C. Nelson writes, Mr. and Mrs. Wendell Pontius, and his son Merrill A. Nelson, have been added to the party.

John M. Linden helped Dr. W. D. Riley of Minneapolis, Minn., in his air dome meetings the week closing August 5.

The Clark Evangelistic party held successful meetings recently at Woodston, Kans., Kansas City, Dudenville, Collins, and Polo, Mo.

J. A. Armstrong writes: "We have just returned from an evangelistic campaign in northwest Missouri." He reports a number of conversions.

B. A. Jenkins is meeting with much encouragement in connection with his work in New York City, under the directions of the Evangelistic Committee.

Ira S. Bassett and party are planning for an extensive campaign at Woodlawn, Pa., commencing September 9. Woodlawn is twenty miles from Pittsburgh.

Floyd John Evans and party concluded their union campaign at Hunter, Okla., after which Mr. Evans devoted some time to chautauqua work in Colorado.

Walter Leckliter writes that he has been engaged in a meeting just outside of Richmond, Va., where he was to continue for ten days. The interest was good.

J. Roy Weakland writes from Swissvale, Pa. "On July 8 we open a union evangelistic campaign here in a big tent. We expect to close August 5. Ernest Nichols will have charge of the chorus choir, Mrs. Nichols the women's work, and Mrs. Weakland, soloist."

H. J. Bray has been ordained and accepted a call to the assistant pastorate of Fort Street Presbyterian Church at Detroit, Mich. Mr. Bray has been a singing evangelist.

H. P. Dunlop reports that he and his wife were in a successful union tent campaign at Beverly, N. J. They are grateful for the prayers of our readers and other friends.

Henry B. Roller opened a summer tabernacle meeting at Tennyson, Ind., near his home, on June 23. From there he went to Evansville, Ind., for a union tent meeting in July.

The Jack Linn Party closed a meeting in Wabbaseka, Ark., in the Methodist Church, assisting the Rev. P. S. Herron. The pastor and people were delighted with the results of the campaign.

The Petticord Evangelistic Party closed a campaign at Kalamazoo, Mich., from where they went to Burgoon, O. They report responses to the invitations in every meeting at Kalamazoo.

P. H. McCarthy, superintendent of Morning Star Mission, Joliet, Ill., sends in his last quarterly report with 116 professed conversions. God has been blessing the mission with an average of one conversion every day.

John W. Erskine says: "I held meetings at Central Lake and Big Rock, Mich. The Lord blessed the preaching of the Word, and scores were saved. July 8 to 29 I will be in meetings at Kingston, Mich."

The P. H. Kadey party held a campaign in North Port Huron, Mich., June 17 to July 22, three churches uniting. More than 450 went forward to the altar. The pastors and people are enthusiastic over the results of the work.

While detained at home during the summer, owing to the illness of a child, T. D. Franklin has been supplying the pulpit of the First Baptist Church, Hills, Ia. August 19 he began union tent meetings at Round Prairie, Ia.

Dr. Henry W. Bromley and party had a successful season of evangelistic work, and reported nearly 7,000 forward in the meetings. They open the next campaign in Brainerd, Minn., Sept. 9.

A. T. Fitt writes, "September will be spent in Kansas in a camp meeting. I have been having a good rest at home and incidentally supplying some of our city churches."

S. D. and B. W. Goodale write: "We closed our meeting at Jamestown, Mo., June 8. It was a success in every way, though we had bad weather. The church was not large enough for the crowds, and we sent for a tent. Sixty-two professed conversion."

We are pleased to present herewith pictures of the Reid-Troy Evangelistic Party, who have conducted a number of campaigns since they organized January 1, last. They were highly commended for their work at Cavalier, N. D., by the ministerial union. They are open for engagements and may be ad-



Rev. S. J. Reid



Mrs. John W. Troy



John W. Troy

dressed at 1857 W. Jackson Blvd., Chicago. Mr. and Mrs. Troy are former students of The Moody Bible Institute.

Dr. J. Gordon McPherson, negro revivalist, after a successful tour through Arizona and other western states, spent a short time in Los Angeles recuperating and began an extended evangelistic tour through the South. He also will conduct a number of camp meetings. He is becoming well known because of his very thorough work.

John W. Erskine writes, "Alfred T. Whitteker will be associated with me as musical director and soloist for the coming season. Mr. Whitteker and I worked together in union services at the close of our course at the Moody Bible Institute in 1898-99. Our first meeting will be at Vernon, Mich.—M. E., Congregational and Baptist churches uniting. We begin Oct. 28 and close Nov. 18.

C. B. Clark writes, "I am associated with G. A. Klein in a meeting at Henderson, Tex. Our night services are held in the open air. People are coming from twenty miles around—5,000 people gathered at the services and over 400 decisions have been made.

Burke and Hobbs report a successful meeting at Mound City, Mo. From there they went to Stamford, Tex., where seven churches co-operated and there was a large number of decisions. Herbert G. Tovey, who was formerly associated with the party, took charge of the singing while on a vacation from his church at Cynthiana, Ind.

Paul S. Wight, musical director for Willett S. Colegrove, writes, "We are engaged in a tent meeting in Mulliken, Mich. We know not

what the future holds for evangelistic work, but the calls now indicate a great year and we are of the opinion that these days of war will furnish us a wonderful opportunity of harvesting souls for the Master."

Dr. Charles T. Wheeler and party, with Ralph E. Mitchell chorus director, conducted a "hot" campaign as they say, in Egypt, the coal district of southern Illinois. The tabernacle was in Herrim, a city of 14,000 people. At the time of writing the meeting was under headway with good attendance and interest.

The Claude A. Gunder party will open fall work in Batavia, Ill., the first week in September. Mr. Gunder announces that he will have in his party this year, Wm. Henry Collison, a former student of The Moody Bible Institute, also Miss Naomi Fletcher and Bess B. Gunder.

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William A. Lentz of Crooksville, O., reports that the Crooksville Evangelistic Association closed a five weeks' tabernacle campaign, under the leadership of T. M. Hofmeister and party. The tabernacle, with a seating capacity of 2,000, was crowded, and hundreds were reached with the gospel. The chorus choir, under the leadership of Charles T. Thompson, was a feature of the meetings.

The following has been received from H. L. Stephens: "In July I had charge of an evangelistic service as well as some meetings on 'The Deeper Life' at the St. Lawrence, S. D., camp meeting. Many Christians took higher ground for God. On my return I stopped at Sault Ste. Marie, Ont., where I conducted a six weeks' campaign and on Sunday afternoon addressed about 400 of the Men's League, which was formed during the campaign, and spoke at a large union service at night in the Methodist church. The pastors were much pleased with the results of the campaign and the converts were standing true."

### KEEWAHDIN CONFERENCE

Keewahdin Beach is a lovely suburb of Port Huron, Mich., just where Lake Huron's waters begin to narrow into the St. Clair River. Here a Bible conference has been held annually for five years.

Last year Mr. and Mrs. E. H. Starkie, who first called the conference, built a commodious auditorium to hold about 250 people, and capable of enlargement. Flooring, platform seating, prayer meeting room, and electric light, make it one of the most attractive wooden tabernacles I have seen. A strong body of teachers has been present each year, and no gathering here has been more faithfully served in the ministry of the Word than the audiences now assembled.

The speakers have been: Drs. Harris H. Gregg, W. McMillan, Moorhead, Carrol and Revs. A. B. Winchester, R. A. Hadden, A. J. Bowen, South Africa General Mission, and F. A. Steven, China Inland Mission. A harmonious, spiritual, and practical conference was held. Christ was magnified and the ends of the earth not left out of view.

A committee of business men was appointed to devise plans for providing accommodation for families and groups of friends from other cities in view of next year's conference, should the Lord tarry so long.

F. A. Steven.

### ERIESIDE BIBLE CONFERENCE

The ninth annual session of the Bible conference at Erieside, near Cleveland, was the scene of deeply interesting meetings. The heat caused but little discomfort, although the thermometer registered high figures. Doubtless

the occurrence of the army draft prevented a number of regular attendants from being present, and so the hotel was only full and not overcrowded.

The tabernacle was almost full at a number of the meetings and many new friends were present from towns not before represented. The directors are much encouraged and full of thankfulness to God for His blessing throughout.

The principal Bible teachers were as follows: Drs. W. Leon Tucker and R. A. Hadden, who have been associated in Bible teaching for ten years in California. They are conducting a kind of Bible Institute, both pursuing, one with a chart on Daniel, and the other by means of written sheets on Genesis, the analytical plan of Bible study. Dr. J. E. Conant, Evangelist, of Granville, O., presented a series of nine addresses on "The Prayer Life of the Believer." Pastor P. W. Philpott of Hamilton, Ont., spoke twice daily in his unimitable way. Racy, spontaneous, unconventional and gracious, he is an excellent foil for the other teachers. Rev. Paul Rader spoke three times on Sunday, the closing day.

Rev. F. A. Steven of the China Inland Mission, Rev. A. Bowen of the South Africa General Mission, Rev. and Mrs. Crozier, American Baptist Mission in Assam; Rev. A. Wright of the Cevlon and India General Mission, Miss Wiedner from Japan, and Mrs. Solomon, Jewish Mission in Cleveland, also took part in the missionary meetings. The service of praise was in charge of Mr. James Colville of Edinboro, Scotland, and Hamilton, Ont.

F. A. Steven.

### FUTURE ENGAGEMENTS

Below are given the engagements, with dates as far as known, of the workers named. Our readers are earnestly invited to remember these laborers and their fields of appointment in their prayers.

James A. Armstrong party—Sept., Fairfax, Mo.; Nov., Rome, Iowa.  
Daisy D. Barr—Until Sept. 1, Thousand Islands, N. Y.  
Ira S. Bassett party—Sept. 9-Oct. 7, Woodlawn, Pa.  
Hay Bell—Sept., Central Union and Horeb, Mo.; Oct., Mitchell, Neb.; Nov., Ashley, Mo.; Dec., Belleflower, Mo.  
L. C. Bennett party—Oct. 15, Canton, Pa.  
W. E. Biederwolf party—Nov. 7, Long Beach, Cal.  
H. W. Bromley party—Sept. 9, Brainerd, Minn.  
D. L. Coale party—Sept. 2, Corpus Christi, Tex.; Sept. 24, Tearell, Tex.; Oct. 15, Franklin, Tex.  
O. L. Catterell party—Sept. 9, Piedmont, W. Va.  
Culpepper-Coffin party—Sept. 2, Elizabeth City, N. C.  
A. B. Davidson—Sept., Silver City, Iowa.  
Frank M. Dunk—Until Sept. 16, Erie, Ill.; Sept. 20-Oct. 14, Deer Park, Ills.; Oct. 19-Nov. 11, Orion, Ill.  
H. P. Dunlop party—Sept. 16-Oct. 20, South Bend, Ind.; Nov. 11, St. Marys, O.  
Eskine and Whitteker—Oct. 28, Vernon, Mich.  
Clyde Lee Fife party—Sept. 2, Flint, Mich.; Oct. 14-Nov. 11, Centralia, Ill.; Nov. 25-Dec. 16, Mt. Vernon, Ill.; Jan.-Feb., Peru, Ind.  
S. D. Goodale—Until Sept. 9, Stewartsville, Mo.; Sept. 16, Craig, Mo.; Oct. 14, Pawnee Rock, Kans.  
O. E. Hamilton party—Until Sept. 15, Lawton, Okla.; Sept. 16, Billings, Okla.  
W. D. Hamilton party—Sept. 9, Osceola, Neb.; Oct., Manson, Iowa.  
Bertha J. Harris—Sept., Bloomfield, Mich.; Oct. 14, Mantion, Mich.  
Haudenschield and Pugh—Until Sept. 6, Maryville, Mo.; Sept. 9-Oct. 11, Iola, Kans.; Oct. 14-Nov. 11,

Beaver City, Neb.; Nov. 18-Dec. 16, Lawrenceville, Ill.  
 J. O. A. Henry party—Sept. 2-Oct. 6, St. Louis, Mo.;  
 Oct. 9-Nov. 11, Marion, Ill.  
 C. E. Hillis party—Sept.-Oct., Detroit, Mich.  
 T. H. Hofmeister party—Sept., Norfolk, Va.  
 I. E. Honeywell party—Sept. 2, Wellsville, N. Y.;  
 Nov.-Dec., Little Rock, Ark.  
 W. H. Hudgins—Aug. 23, Street, Md.  
 Andrew Johnson—Oct., Au Sable Forks, N. Y.  
 E. DeWitt Johnston party—Sept., Dresden, Ont., Can.;  
 Oct., Blenheim, Ont.; Nov., Wingham, Ont.  
 Bob Jones party—Aug. 26, Fitzgerald, Ga.; Sept. 23,  
 Columbus, Tenn.; Oct. 21, Atchison, Kans.  
 Klein-Clark party—Sept. 2, Van Buren, Ark.; Sept.  
 30, New Albany, Miss.  
 Lovie P. Law party—Sept., Vinita, Okla.; Oct., Bal-  
 timore, Md.; Nov., Waynesboro, Va.  
 Walter Leckhter—Sept. 2, Richmond, Va.; Sept. 16,  
 Martinsburg, W. Va.  
 John M. Linden party—Sept. 12, Rolla, Mo., Oct. 17-  
 Nov. 11, Plainfield, N. J.  
 Frank E. Lindgren—Sept., Ayrshire, Iowa.  
 Jack Linn party—Aug. 26, Altheimer, Ark.  
 Oscar Lowry party—Until Sept. 23, Trenton, Mo.;  
 Nov. 11-Dec. 16, Warsaw, Ind.  
 J. C. Ludgate—Sept., Letts, Ia.; Oct., Racine, Wis.  
 W. T. McCandless party—Sept., Little Rock, Ark.  
 J. H. McCombe party—Sept. 2, Carthage, N. Y.; Oct.  
 9, Massena, N. Y.  
 W. E. McCoy and wife—Until Sept. 9, Atlanta, Neb.;  
 Sept. 16-Oct. 7, Plevna, Kans.  
 J. B. McMinn party—Sept. 2, Kansas, Ill., Sept. 30,  
 Lisbon, O.; Nov. 11, Columbus Grove, O.  
 Mathis-Vessey party—Sept. 23, Winfield, Kans.; Oct.  
 21, Wessington Springs, S. D.  
 W. C. Mealing—Sept. 16, Forty Fort, Pa.; Oct. 14,  
 Old Forge, Pa.; Nov. 14, So. Old Forge, Pa.; Dec. 30,  
 Chester, Pa.; Jan. 30, Pottstown, Pa.  
 E. C. Miller party—Sept. 16, Port Chester, N. Y.;  
 Nov. 4, Ansonia, Conn.  
 Molyneux-Hakes party—Sept. 2, Unionville, N. Y.;  
 Sept. 23, Tuckahoe, N. J.  
 A. J. Moore party—Sept., New Bern, N. C.; Oct.,  
 Tampa, Fla.; Nov., Cuthbert, Ga.  
 P. C. Nelson party—Sept. 2-Oct. 5, Dell Rapids, S. D.;  
 Oct. 7-Nov. 4, Guthrie Center, Ia.; Nov. 7-Dec. 9,  
 Akron, Iowa.  
 O. A. Newlin party—Sept. 2, Geneseo, Ill.; Oct. 7,  
 Millersburg, O.  
 Wm. P. Nicholson party—Sept., Los Angeles, Cal.;  
 Oct. 6, New York City; Oct. 21, E. Stroudsburg, Pa.;  
 Nov. 18, Darby, Pa.; Dec. 30, Shamokin, Pa.  
 Sara C. Palmer party—Sept., Paducah, Ky.  
 E. W. Petticord party—Until Sept. 23, Oregon, Mo.;  
 Sept. 30-Oct. 21, Three Rivers, Mich.; Oct. 28-Nov. 18,  
 Toledo, O.; Nov. 25-Dec. 16, Louisville, Ky.  
 W. A. Pugsley party—Sept., Dickinson Center, N. Y.;  
 Oct., No. Brookfield, N. Y.; Nov., Wellsburg, N. Y.  
 Runyan and Loes—Aug. 26, Anthony, Kans.; Sept.,  
 Reedsburg, Wis.; Oct., Lancaster, Wis.; Nov., Wamego,  
 Kans.; Dec., Fowler, Kans.  
 Harold F. Sayles—Sept. 16-30, Stanton, Mich.; Oct.  
 2-17, McBrides, Mich.  
 Chas. Cullen Smith party—Sept. 9-30, Dighton, Kans.  
 Gipsy Smith, Jr., party—Sept., Front Royal, Va.  
 George T. Stephens party—Sept. 2, Pine Bluff, Ark.  
 H. L. Stephens party—Sept.-Nov., Stratford, Ont.;  
 Nov.-Dec., Brookings, S. Dak.  
 Henry W. Stough party—Sept.-Oct., Peoria, Ill.  
 E. S. Stucker—Until Sept. 14, Williamstown, Kans.  
 William A. Sunday party—Sept.-Oct., Los Angeles,  
 Cal.; Nov.-Dec. Atlanta, Ga.; Jan.-Feb., Washington,  
 D. C.; March-May 19, Chicago, Ill.; May 26-July 7,  
 Duluth, Minn.  
 A. T. Swanson party—Aug. 26-Oct. 14, Turin, Ia.  
 F. W. Swift—Sept., Lawton, Iowa; Oct., Columbus, O.  
 W. A. Tetley party—Sept. 10, Illmo, Mo.  
 Fred S. Weaver party—Aug. 26, Kalkaska, Mich.  
 Chas. F. Weigle party—Sept. 23, Ridgefield Park, N. J.  
 Chas. T. Wheeler party—Until Sept. 12, Herrin, Ill.;  
 Sept. 16-Oct. 28, Greenville, Ill.; Nov. 4-Dec. 16, Law-  
 renceville, Ill.  
 Owen O. Wiard—Sept., Illinois, Indiana and Michigan.  
 Oliver E. Williams party—Nov., Carlisle, Pa.; Dec.,  
 Hopeland, Pa.  
 E. L. Wolsigel—Sept. 16-30, New Bern, N. C.; Oct.  
 7-21, Fort Smith, Ark.; Oct. 28-Nov. 11, Greenville,  
 S. C.; Nov. 18-Dec. 9, Water Valley, Miss.

#### FORTHCOMING CONFERENCES OR IM- PORTANT DATES

Bible Conference, Ocean City, N. J., Aug. 27-Sept. 3,  
1917.

Christian Alliance Camp Meeting, Camp Hebron,  
Attleboro, Mass., Aug. 21-Sept. 3, 1917.  
Churches of Christ, General Convention, Kansas City,  
Mo., Oct. 22-28, 1917.  
Congregational Churches, National Council, Columbus,  
O., Oct. 24-31, 1917.  
Conference on Inter-Church Federation, Pittsburgh,  
Pa., Oct. 1-4, 1917.  
Fourth Centenary of Reformation under Martin Luther,  
Oct. 31, 1917.  
International Purity Congress (Tenth), Louisville, Ky.,  
Nov. 8-14, 1917.  
Ocean Grove (N. J.) Camp Meeting, Aug. 24-Sept. 3,  
1917.  
Southfield Bible Conference, Crescent City, Fla., Feb.  
20-March 20, 1918.

#### MY BROTHER

"What put my brother in the pit?  
Was it his own or other's sin?  
I cannot tell; I only know  
That he is in.

"What brought him to that low estate  
Of sodden face and unkempt hair?  
Of lagging will? It is enough  
That he is there.

"Why should I care? Why should I reach  
A hand across sin's awful brink?—  
'Twere best beneath its waves to let  
The drowning sink.

"I do not know by what sad road  
He wandered in the close set gin  
That sin had laid; or whose the pit  
He stumbled in.

"I cannot guess what god of chance  
Made of his weakness sordid gain;  
But by his seamed and haggard face  
I know his pain.

"The moment's pleasure that he felt  
In breaking God's eternal laws  
Could not make payment adequate  
For sin's deep flaws.

"I do not know what brought him down,  
But even in his sin-bleared eyes  
Life's purpose I can see, and there  
God's image lies.

"I cannot say what chance was his  
For right or wrong in word or deed,  
But by his wretched circumstance  
I know his need."  
—Amy Penningham, in "The Humanitarian."

#### THE WORLD'S RELIGIONS

The latest compiled statistics of the world's  
religions are as follows: Christians, 564,510,-  
000, made up of Roman Catholics, 272,860,000;  
Protestants, 171,650,000; Greek Catholics, etc.,  
120,000,000. Non-Christians, 1,647,338,846, made  
up of Confucianists and Taoists, 300,830,000;  
Mohammedans, 221,825,000; Hindus and Brah-  
mins, 210,540,000; Animists, 158,270,000; Bud-  
dhists (all sects), 138,031,000; Shintoists, 25,-  
000,000; Jews, 13,052,846; others unclassified,  
15,280,000.

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## Book Notices

Any book favorably mentioned below may be secured at price named from the Bible Institute Colportage Association, 822 North La Salle Street, Chicago.

**Should Christians Tithe**, by Oscar Lowry, Evangelist.

This is a sermon by this well known evangelist and presents some things distinctively new on the subject of tithing. Hundreds have already been led to the practice of tithing by reading this sermon.

31 pages. 5x7½ inches. Glad Tidings Publishing Company, Chicago. 10 cents.

J. H. R.

**Mining Precious Treasures from the Word of God**, by Mary Bierce Hill.

This little book tells how to mine in the Word of God; suggestions of great Bible students are freely quoted. It is a multum in parvo.

32 pages. 5½x8 inches. The Bible Institute Colportage Association, 822 N. La Salle St., Chicago. Paper. 15 cents; 8 copies for \$1.

J. H. R.

**Simple Studies in Matthew**, by Rev. William L. Pettingill.

Mr. Pettingill is the author of "simple studies" in Daniel, Romans and Revelation. Like the rest of them this little book on Matthew is of high value. It is simple and inexpensive, and written from the dispensational viewpoint. We commend it to all Bible students.

330 pages, 5x7½ inches. Philadelphia School of the Bible, Inc., 1720 Arch Street, Philadelphia. 50 cents.

L. W. G.

We understand a Bible has just been published and placed on the market by the Cambridge University Press, New York, under the title, "Bible Students' Edition, Cambridge." It is the regular well known "Cambridge Bible," printed in the usual style on thin paper, but the teaching of "Millennial-Dawnism" is bound up with it in attractive manner. Oh, the pity of it, that this teaching should be so bound up with the pure unadulterated Word of God! The enemy would surely seek in this to clothe himself with light. Orthodox teachers of the Word have earnestly sounded warning against this system of teaching for years, and it hardly seems possible that the Cambridge University Press would in this manner commend it. This edition sets forth the Spirit as nothing more than power or energy, thus robbing Him of His deity and personality. We

with others hope for a speedy separation of the Cambridge Bible and such corrupt teaching.

**The Modern Man Facing the Old Problems**, by Rev. Andrew W. Archibald, D. D.

This book is a delightful disappointment. We remember once hearing Dr. Hamilton Mabie labor for an hour and a half to prove to twelve hundred college girls that the wonderful advance in civilization during the last century was due, not so much to the fact that God is good, as to the fact that man is inherently great. The title of Dr. Archibald's book suggested that it might be a similar attempt to exalt man at the expense of the Bible, but on the contrary it proved to be a series of reverent and refreshing studies on such themes as "Time and Eternity," "The Power and Persistence of Memory," "How to Make the Most of Ourselves," "The Ministry of Angels," etc., etc. The book is readable, enjoyable, and profitable.

220 pages. Fleming H. Revell Company, New York. H. W. P.

**Atonement and Law, or Redemption in Harmony with Law as Revealed in Nature**, by Rev. John M. Armour, D.D.

Some thirty years ago the writer of this review, purchased a copy of this remarkable book from the son of the author out on the prairies of Kansas. That copy has been treasured ever since and nothing on the subject of the atonement that has fallen into the hands of the reviewer, has approached it in profundness, clearness and general strength. The book carries one back to the former days when, as a rule, there was deeper thinking on theological questions than today. As one reviewer has said, "this book follows an original line of argument that is at once clear, strong and conclusive." The two great chapters "Substitution Normal in Law," and "Substitution Obedience to Law," places the doctrine of the atonement as substitutionary on firm foundations philosophically. The reading of this book will not leave any one on shifting sand as the reading of "Natural Law in the Spiritual World," by Henry Drummond, left so many. All who love religious philosophy will find here something not only to provoke thought, but to give it a solid resting place as far as atonement is concerned.

207 pages. 5x7½ inches. The Bible Institute Colportage Association, 822 North La Salle Street, Chicago. Cloth, \$1.00; paper, 50 cents net. J. H. R.

## The Moody Bible Institute of Chicago

### FACULTY ENGAGEMENTS

Dr. P. B. Fitzwater: July 22, First Baptist Church, Benton Harbor, Mich.; July 29, Bel-den Avenue Baptist Church, Chicago.

Dr. R. M. Russell: July 22, Sixth United Presbyterian Church, Chicago; July 24, 25, Eaglesmere (Pa.) Bible Conference; July 29, Third United Presbyterian Church, Pittsburgh, Pa.; Aug. 5, Woodlawn United Presbyterian Church, Chicago.

Dr. J. H. Ralston: July 15, 22 and 29, Men's Bible Class, Fourth Presbyterian Church; July 29, Persian Presbyterian Church; Aug. 5, Christ Presbyterian Church.

Rev. W. W. Ketchum: July 1, 8 and 15, Friendly Bible Class, Moody Church; July 22-29, Eaglesmere (Pa.) Bible Conference.

Rev. L. W. Gosnell: Aug. 5, 12, 19, 26, and Sept. 2, Men's Bible Class, Fourth Presbyterian Church; Aug. 12 and 19, First United Presbyterian Church.

### ADDITIONS TO THE FACULTY

#### Rev. Ernest J. Pace

Our expanding work is ever requiring new helpers. With the fall term there is added to the faculty for work in both the Bible and



Rev. Ernest J. Pace

missionary courses, the Rev. Ernest J. Pace. Mr. Pace is a minister of the church of the United Brethren in Christ. He is a graduate of the Otterbein University, but before completing his theological course following, a situation arose making it necessary for him to represent his church on the mission field in the Philippine Islands, in preparation for which he took post-graduate work at the Kennedy School of Missions.

For ten years Mr. Pace served his church among the Filipinos in almost every capacity possible to a missionary, including the administration of a Bible training school. His return to this country was occasioned by a physical ailment incident to the tropics from which his physicians assured him there was no hope of recovery if he remained.

On his return he entered Princeton Theological Seminary for a year of special work from which place he was called to the Institute.

Mr. Pace is devoted to Bible study and teaching and to everything that concerns missionary expansion. He is at the same time an inspirational speaker of power, particularly attractive to young men and women as has been demonstrated many times on the platform of the Laymen's Missionary Movement. Before his conversion and preparation for the ministry he was a cartoonist on a Chicago daily and is now known to many by his religious cartoons in the "Sunday School Times" and other journals.

In concluding this brief notice we quote one or two sentences from his correspondence with the Institute. In one place he says:

"I appreciate more keenly than before my recent visit to Chicago the far-reaching and blessed influence The Moody Bible Institute exerts. To have a chance at that great number of students so thoroughly alive to God, so eager for spiritual and mental equipment and so ready for service anywhere, is an opportunity that calls for no light consideration."

In another place he expresses himself thus: "I am confident in my deepest heart that to love God and serve Him to the fullest measure has the preeminence among my motives and constitutes my only horizon."

#### Mr. Vile Kirk

Another addition to our faculty is Mr. Vile Kirk, as Assistant Superintendent of Men. He graduated from the Institute, August, '16, with high grades and the reputation of doing well whatever he undertook to do.

Prior to coming to the Institute he had been educated at the Friends' University in Kansas, and the Wichita Commercial College, after which he had a business experience for some years.

On graduating from the Institute he was thought to be the man who could take hold of and develop our employment bureau then in its initial stage. No mistake was made here, as both the management of the Institute and the student body can testify, and his appointment as assistant superintendent of men is a promotion well justified. It is believed that his tact, his patience mingled with firmness, his knowledge of our student life, his attention to



Vile Kirk

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details, and his exalted estimate of the work, will make him of great value in that responsible office.

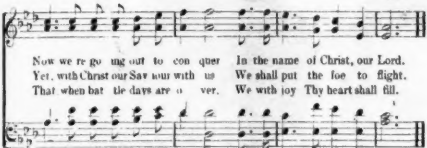
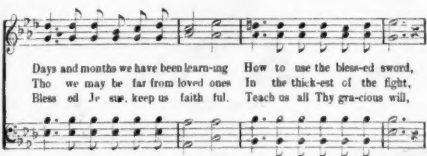
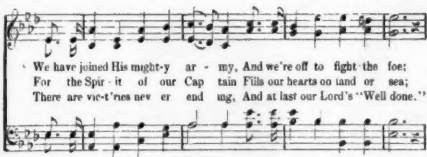
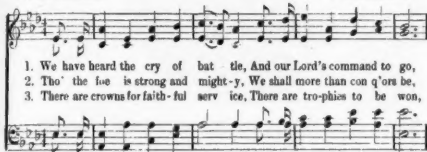
### GRADUATING EXERCISES OF AUGUST CLASS, 1917

The summer term graduation exercises were held Aug. 9, 1917, at 11 a. m., and students and friends gathered for the usual exercises when the class speakers presented their addresses, Miss Emmeline M. Reed representing the

#### Our Battle Song.

HUGH CAMERON.

J. D. OVERMYER.



Copyright, 1917, by J. B. Overmyer

#### Class Song of August Class, 1917

women and Charles W. Biastock, the men. Both addresses were well received.

The class song was then given, which was written by Hugh Cameron, and the music by J. B. Overmyer. At the close, Dr. Gray asked the audience to stand and sing the song with the class, after which he stated that it was the best class song we have had.

A reception to the graduates was held at 5:30 p. m., in the Women's Building, followed by supper and short exercises. Mr. Millard S. Cairns presented the class picture and Rev. L.

W. Gosnell responded on behalf of the faculty.

The public exercises were held at 7:45 p. m. in the Moody Church, Mr. H. P. Crowell, president of the Board of Trustees, officiating. The address to the graduates was given by Rev. Edmund F. Cook, D.D., the director of the Missionary Course, and it was one of the strongest missionary appeals directed to the students in a long time. Dr. Cook emphasized the fact that the burden of missionary effort will largely fall upon the young men and women of America during the coming generation, because of the fact that the young men of Europe are practically all dead on account of the war. Dr. Cook's address will be published later. Diplomas were presented to ninety-eight graduates, the largest class in the history of the Institute.

Public recognition was given to the students completing courses in the Correspondence Department from March 1, 1917, to July 12, 1917, 133 having received diplomas. These students represent thirty-five states of the Union, and seven foreign countries.

### THE EMPLOYMENT BUREAU

In another paragraph it will be seen that Mr. Viele Kirk has been promoted from Chief Clerk of the Employment Bureau to become Assistant Superintendent of Men. But his successor in the former office has already been chosen in the person of Mr. George E. Leslie.

Mr. Leslie and his wife graduated in the class of August, '17, having made fine records. Prior to entering the Institute he had a broad business experience, which has fitted him to deal with employers of help, and also to turn off office work with system and dispatch. These gifts, added to his knowledge of and sympathy with the student life of the Institute, make him, it is believed, the right man in the right place. The students are asked to remember him in prayer and to co-operate with him as they did with Mr. Kirk in making the Employment Bureau a success.

"The Music News" reports very favorably the three splendid programs given by pupils of the Music Department of the Institute on July 12, 13 and 14, and the question is asked, "Why don't we hear more of this music school? Mr. Fellers is an enthusiastic teacher and pianist, while Mr. Latchow, the voice man at the school since June 1, is making good." Those who participated in the program were Miss Nellie Sutton, Miss Joy M. Smith, Miss Anna M. Stocking, Miss Alice Covell, Geo. McLeod, Miss Leoda Turner, Miss Hattie Johnston, Hugh Cameron, Miss May McIntyre, W. R. Cole, Miss Margaret Kline, Miss Loretta Hobson, Miss Florence Currie, and Joe Overmyer.

Some of the Missionaries Saved When "City of Athens" Was Sunk Near Cape Town, August 10—Students From The Moody Bible Institute



H. E. Bowe



Raymond L. Davis



C. H. Mount



Miss M. L. Wilson



A. X. Davis



W. J. Gee



Mrs. H. E. Bowe



Miss H. Danielson



Mrs. C. H. Mount

As we go to press we are awaiting details of the condition of these workers. No doubt they lost all their outfits, and "The Christian Workers Magazine" will be glad to forward gifts, large or small, to supply them with new missionary outfits. Mark all donations "For the Africa Missionaries."



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April, 1917, class, however, feeling that it was not sufficiently distinctive for graduate students, petitioned the faculty, requesting that one be chosen for those who hold the diploma



of the Institute. The faculty acted favorably upon their petition and the emblem shown in the accompanying cut has been selected.



The design is composed of two geometrical forms, each of which is symbolic; the triangle suggesting the Trinity, and the circle suggesting eternity and unity. The whole is surmounted by an open Bible with the Institute motto, "II Tim. 2:15." The triangular form lends itself readily to the placing of the three letters "M. B. I." raised above the surface. On the concave edge of the circle at the base of the triangle is an appropriate space for engraving the month and year of graduation. The emblem is solid gold without enamel, and may be had in the form of either brooch, button, or stickpin. The cost is \$1.50, which includes the engraving of the month and year of graduation.

#### EXTENSION DEPARTMENT Field Work

Last month's report showed the Rev. B. B. Sutcliffe as one of the teachers at the Stony Brook, L. I., and Lake Orion, Mich., Bible Conferences, and that Mrs. Margaret T. Russell and the Rev. George E. Guille taught the Bible at the United Brethren Camp Meeting at Mount Gretna, Pa.; also that the latter and Miss Elinor Stafford Millar and the Rev. John C. Page were speakers at the Eagles Merc Park, Pa., and Mountain Lake Park, Md., Bible Conferences. Mr. Homer A. Hammon-tree led the singing at both of these latter gatherings.

#### Christian Workers' Bureau

Located with evangelists: Gideon F. Higginbotham, men's worker, with Rev. F. E. Hamilton, Mt. Grove, Mo.; Louis F. Burnett, singer, with Rev. J. F. Miller, Dowagiac, Mich., and Ralph E. Mitchell, singer, and Rose M. Fetterolf, women's worker, with Dr. Charles T. Wheeler.

Others located: Cora E. Bunce, teacher, Stanley McCormick School, Burnsville, N. C.; Myfawny Lodwick, social worker, Union Rescue Mission, Wheeling, W. Va.; Julia McLaughlin, Sunday-school and community worker, Widen, W. Va.

#### SAVED TO SERVE

The Steamship "City of Athens," of which we wrote in our August issue, sailed from New York, July 11, carrying along with other passengers nineteen of our former students, bound for Africa, carrying the glad tidings of salvation to those in heathen darkness.

Little did we think as she steamed on her way borne up not only by the mighty deep

but by the prayers of hundreds of God's people, that a mine should send her to the bottom with her precious cargo.

According to latest cablegrams, very few lives were lost. Our prayers and sympathies go out for the loved ones of those who perished, and we should desire also to raise a note of praise and thanksgiving to God for the preservation of those who left our own doors, not one of them being numbered among the lost.

"On land or on sea  
Where'er ye may be,  
The God of all Grace  
Still careth for thee."

#### EYE-WITNESS' REPORT OF AN AIR FIGHT IN LONDON

The following extract from a personal letter of Prof. E. O. Sellers of the Moody Bible Institute will be read with interest. Mr. Sellers has been loaned by the Institute to the International Y. M. C. A. work among the English and French camps, and is now returning home:

"Well, I've seen—and heard—my first and, I trust, my last air raid, for I was in London Saturday. I was in a dentist's chair, when we heard a distant boom like thunder, rapidly increasing till the crash of air artillery sounded like a hard thunderstorm.

"My dentist just naturally faded out of sight, as I discovered. Getting out of the chair I went to the lower floor and watched the machines as they approached, and then out on the street when I could no longer see from the window. In all over thirty, friend and foe. It was a great sight—shrapnell shells exploding about them, but still on they came. I was quite safe, for they did not get nearer than one and one-half or two miles—still it was quite near enough.

"As soon as my dentist emerged and finished my work, I took the 'tube' for that part of the city where I thought the damage had been inflicted. I was amazed at the calmness of the people; not as much excitement as I have seen at home over a bad fire or a cyclone. As for its 'striking terror' into their hearts or causing a panic, all that was totally absent.

"The property damage appeared much greater than the reality owing to the large amount of broken glass in the streets. I saw only one public building harmed and that not at all seriously, not much worse than a stroke of lightning would do. The protection of cellars rendered the loss of life very slight, but figures will be published before you get this letter.

"One feels his helplessness quite as much, yes more, than at sea dodging the submarines. As a man from San Francisco said, 'They put the fear of God into your heart more than anything else I know.' The whole event

was over in fifteen minutes and people were back at work as usual."

### PROF. SELLERS'S WORK IN THE BRITISH CAMPS

The last letter received from Prof. Sellers indicates that he is leaving the camps at Salisbury Plain to return to London. He had just had four of the most wonderful meetings since going to England. This was both in point of numbers and spiritual power. When he made the challenge for the soldier boys to come forward and sign what is called the "War Roll" Card they came in crowds.

He says that England has been combed so clean for the army that they are short of religious leaders for the camps, some of which are looked after in that respect by women who are doing fine service. As a whole he speaks of the camp work with unqualified approval, though he is not blind to the inconsistencies of certain features, which doubtless are unavoidable under the circumstances. He hopes he may have an opportunity to testify to our American troops in France before turning his face homeward.

### PERSONALIA

A. J. Whiddon, '04, is now located at North Bend, Ore.

Rev. Claude R. Harris, '14, has been ordained by the Flint River (Mich.) Baptist Association.

Paul S. Wight, '13, was recently ordained a minister of the Christian Church in the First Christian Church, Boston, Mass.

R. W. Weibel, '09, and F. W. Christ, '07, conducted evangelistic meetings in McKenzie County, N. D., in July with splendid results.

Rev. H. Frederick Hoops, '95, has been pastor of the Evangelical United Brethren Ger-

man Baptist Church, Newark, N. J., ever since leaving the Institute.

Arnot Dexter, '13, has resigned his pastorate at Iron Mountain, Mich., to accept a call to the First Baptist Church of Menominee, Mich.

A former Moody Bible Institute student took first prize at the Bible test held at Winona Lake, Ind., for answering the largest number of Bible questions correctly.

A number of former students participated at the Ocean Grove Camp Meeting, Ocean Grove, N. J. Mr. W. H. Collisson, '00, assisted Homer A. Rodeheaver in the music. Miss Grace Saxe, '95, gave Bible readings daily.

Ethan E. Hughes, '12, assisted by Edward L. Greenup, expects to begin evangelistic work near Amsterdam, Mo., in a schoolhouse and asks the prayers of our readers. Mr. Hughes announces he has open dates for meetings.

Farewell services were held for Mr. Ray E. Crowell '16, in the First Congregational church at Conrad, N. H., upon his departure for work in Africa, under the direction of the Africa Inland Mission. The service was made impressive by the fact that Mr. Crowell's sister was also given recognition at the same time, as she is to take up work among the Indians in the Santee Normal Training School for Indian children in Nebraska.

The Senior Class of August, 1917, was entertained by the Juniors at an outing in the Cook County Forest Preserve. A street car was chartered by the Juniors for the party and a very pleasant day spent in games and recreation, ending with a fellowship meeting where testimonies were given by the Senior Class, praising God for His goodness and guidance to them during their two years' stay at the Institute.



[Photo by James C. Watt.] Group of Seniors and Juniors Off for a Day's Outing in the Woods



Dedication of New Gospel Auto at Moody Bible Institute, July 27, 1917  
[Photo by Dr. G. B. Shephardson]

Rev. R. L. Evans, '92, recently supplied the First Congregational Church (Dr. Scofield's old church) for five Sundays at Dallas, Tex. He also spent a few days at Paris, Tex., where he gave lectures at the Congregational church, of which Louis Talbot '11, is pastor.

"The Monthly Messenger," published by the Newark, N. J., Y. M. C. A., speaks highly of two of our former students, Walter Tibbetts and John A. Connelly. They are doing good work in open air services, and also personal work among the soldiers.

Prof. Homer A. Hammontree, on closing his evangelistic engagement at Greensboro, South Carolina, was handed a little box by the elders of the church as a mark of their appreciation of him personally. On opening it he found it to contain six new \$5.00 gold pieces, and as he knew that the Institute was making an earnest effort to close its fiscal year without a deficit, he sent the box and its contents to our Financial Department. His kindness is appreciated and his example commended.

Miss Helen Byrnes, '10, has been engaged for the third season to work with the Geo. T. Stephens party. Miss Byrnes says she recently received reports of the August class of 1912, and it made her heart glad to know that so many of the class were doing definite Christian work. Out of a class of 47 she reports that there are 12 preachers, 8 foreign missionaries, 2 home missionaries, 3 in evangelistic work, 2 Bible teachers, 1 pastor's assistant, 1 in settlement work, 1 Y. M. C. A. work, 1 assistant matron's work, 2 pastor's wives, 3 in college, 2 in hospital training, and 2 have passed on to be with the Lord, etc.

The Class of August, 1917, collected pledges in cash, to the amount of several hundred

dollars, for the Institute Building Fund and the Missionary Union. These gifts are highly appreciated, since they come from students, many of whom are of limited means, and have had to work hard to complete their courses at the Institute.

#### BORN

To Mr. and Mrs. Floyd W. Johnston ('13-'15, respectively), a boy, Ernest Dow, July 27, 1917, at their home in Kenton, O.

To Mr. and Mrs. Fred W. Christ, '07, at White Earth, N. D., a son, Paul Aurelius, June 18, 1917.

To Mr. and Mrs. Geo. Avery, Jr., '14, Donaldsonville, La., a daughter, Helen Marie, July 29, 1917.

To Mr. and Mrs. S. Preston Dowdy, '12, Pine Bluff, Ark., a daughter, Marjorie Julia, July 30, 1917.

To Mr. and Mrs. L. C. Smith, '10, at Des Moines, Ia., a son, Philip Howard, July 28, 1917.

To Mr. and Mrs. Arnot Dexter, '13, at Iron Mountain, Mich., a daughter, Evelyn Ruth, July 2, 1917.

#### MARRIED

Gerasim E. Vinaroff, '12, to Hazel Elizabeth Householder, July 19, 1917, at Houlton, Me.

#### DIED

Richard M. Scott, '92, July 23, 1917, after an illness of six weeks, at Hoopeston, Ill.

Mary C. McClelland, a member of the Evening Classes, died at her home, South Harbor Creek, Pa., July 3, 1917. Miss McClelland would have graduated in one more term at the time of her death.

# The Gospel in Print

## HOW ALL MAY BECOME PREACHERS

One young man or young woman who is consecrated can take a little money and time and put it into the circulating of good books and do more good, can preach more real gospel, and wholesome doctrine over the land, and lead more people to God than many "popular" preachers will do at a cost of thousands of dollars.

I have noticed—especially in the country—that in bad weather the unsaved people will read something. If they pick up bad, trashy books they will read them, and it is often because they are handy. If they had a good book or paper they would read that. If young Christians, who want to do some real good preaching, some effective missionary work, will buy several of these good books on old-time religion and sell, lend, or give to their unsaved friends and neighbors, and get them started to reading good literature, they will be doing more gospel preaching than these same people would hear from the majority of the churches where people are led to profess religion without knowing what salvation means.

The effect good books have had upon great men in the past is remarkable. John Wesley says, of the effect of good books upon his life, "In the year 1725, being the twenty-third year of my life, I met with Bishop Taylor's 'Rules and Exercises of Holy Living and Dying.' I instantly resolved to dedicate all my life to God, my all, thoughts, words, and actions. In the following year, 1726, I met with Kempis' 'Christian Pattern.' The nature and extent of inward religion, the religion of the heart, now appeared to me in a stronger light than ever it had before. A year or two after, Mr. Law's 'Christian Perfection' and 'Serious Call' were put into my hands. These convinced me more than ever of the impossibility of being half a Christian."

If the little preacher—like myself—who is inclined to be discouraged because his success does not measure up to the reports of others, will supply himself with plenty of good books and papers and sell and give them out where he goes, he will find at the last that his work was far from being a failure. It is hard for us to estimate and appreciate the value of this part of the Lord's work. Usually the class of people who are reached by a good book are of the solid and reliable class and are disposed to do good in the world. The Lord gives us this encouragement. "Blessed are ye that sow beside all waters" (Isaiah 32:20).—James R. McClung, in "Herald of Holiness."

## FREE GRANTS OF BOOKS

The following donations of the Moody Colportage Library books, "Emphasized Gospel of John," etc., have been sent out on account of the several book funds named from July 11, 1917, to August 9, 1917, inclusive:

### Army and Navy Book Fund:

Washington, 75 books, and 100 Gospels.  
Georgia, 982 books, and 6,000 Gospels.  
Canal Zone, 550 books, and 300 Gospels.  
Iowa, 50 books, and 400 Gospels.  
South Carolina, 16 books.  
New York, 320 books, and 1,750 Gospels.  
Texas, 160 books, and 5 Testaments.  
North Carolina, 100 books, and 150 Gospels.  
Montana, 25 Gospels.  
Tennessee, 300 books.  
Maryland, 40 books, and 500 Gospels.  
Illinois, 100 Gospels.  
Michigan, 750 Gospels.  
Colorado, 250 books, and 750 Gospels.  
Indiana, 34 books, and 400 Gospels.  
Kansas, 500 Gospels.  
Missouri, 30 books, and 100 Gospels.  
Pennsylvania, 33 Gospels.

### Prison Book Fund:

Minnesota, 27 books.  
Georgia, 180 books, and 180 Gospels.  
Montana, 30 books, and 30 Gospels.  
Ohio, 30 books, and 30 Gospels.  
Florida, 80 books, and 80 Gospels.  
Missouri, 25 books, and 35 Gospels.  
Nebraska, 40 books, and 35 Gospels.  
South Carolina, 35 books, and 30 Gospels.  
Alabama, 28 books, and 28 Gospels.  
Pennsylvania, 5 books.  
Tennessee, 5 books.  
Iowa, 25 books, and 25 Gospels.

### Spanish "Way to God" Book Fund:

Colombia, S. A., 60 copies.  
Costa Rica, C. A., 18 copies.  
California, 50 copies.  
Rio Piedras, P. R., 50 copies.  
Arizona, 55 copies.  
Guatemala, C. A., 25 copies.

### Africa Book Fund:

Kijabe, 10 books.  
Cape Colony, 10 books.

### Lumber Camp Book Fund:

New York, 200 books, and 100 Gospels.  
Washington, 315 books, and 500 Gospels.

### Mountain Book Fund:

North Carolina, 50 Gospels.

### Seamen's Book Fund:

Minnesota, 30 books, and 50 Gospels.

### Prophetic Conference Report Fund:

Tsingtau, N. China, 1 copy.

## MR. MOODY'S BOOK FUNDS

The following contributions have been received from July 10, 1917, to August 9, 1917, inclusive:

<b>Army and Navy Book Fund:</b>	
84 Contributions.....	\$450.33
<b>Africa Book Fund:</b>	
2 Contributions.....	5.25
<b>Alaska Book Fund:</b>	
1 Contribution.....	.25
<b>Hospital Book Fund:</b>	
1 Contribution.....	6.50
<b>Lumber Camp Book Fund:</b>	
2 Contributions.....	7.00
<b>Miners' Book Fund:</b>	
1 Contribution.....	5.00
<b>Mountain Book Fund:</b>	
2 Contributions.....	35.00
<b>Prison Book Fund:</b>	
39 Contributions.....	128.29
<b>Spanish "Way to God" Book Fund:</b>	
2 Contributions.....	10.00

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Continuing THE INSTITUTE TIE  
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153-163 Institute Place, Chicago

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